


Critical Editing and Philological Analysis of the First Chapters of Trito-Isaiah (Isa 56–57) Based on the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint

Tomasz Bartłomiej Bąk

The John Paul II Catholic University of Lublin

tomasz.bak@kul.pl

 <https://orcid.org/0000-0003-0328-0282>

ABSTRACT: This article presents a critical edition and philological analysis of the first two chapters of Trito-Isaiah (Isa 56–57), drawing primarily on the Coptic manuscript sa 52.2 alongside other extant manuscripts in the Sahidic dialect. The initial section provides an overview of the relevant portion of codex sa 52 (M 568) containing the text under study, followed by a concise list and description of additional manuscripts that preserve at least some verses from Isa 56–57. The core of the article features the Coptic text in the Sahidic dialect, accompanied by an English translation. A tabular comparison highlights deviations between the Sahidic text and the Greek Septuagint, its source, including additions, omissions, lexical variations, and semantic shifts in the Coptic translation. The final section addresses complex philological challenges, whether inherent to the Coptic text or arising from its relationship to the Septuagint, aiming to resolve interpretive difficulties.

KEYWORDS: Coptic language, Sahidic dialect, Book of Isaiah, Trito-Isaiah, sa 52 (M 568), CLM 205, edition of Isa 56–57

This study focuses on the Sahidic edition of the first two chapters of the Book of Trito-Isaiah (Isa 56–57). The third part of the Book of Isaiah (Isa 56–66) introduces the reader to the period immediately following the return of the first group of Babylonian exiles to Palestine. This is the time directly preceding the times of Ezra and Nehemiah and the rebuilding of the Jerusalem Temple. This part of the book is set against the historical background of events taking place between 538 and 520 BC. Trito-Isaiah constitutes a collection of prophecies, probably originating from the prophet's disciples. That is the reason for their heterogeneous nature. The nation of Israel is in a difficult situation. National and religious life has to be rebuilt after captivity. The intentions of those returning to the land of their ancestors have not materialised as expected. One can sense in the book an atmosphere of disillusionment and despondency. The nation disregards the Law of God. The author therefore calls for an improvement in customs.

The first exhortation of the first chapter of Trito-Isaiah: 'Keep judgment; do righteousness' (Isa 56:1) may be a summary of the entire work. The author desires salvation for all. He excludes neither foreigners nor the previously despised eunuchs, provided they keep the Law (Isa 56:2–8). A special emphasis is placed on keeping the Sabbath (vv. 2 and 6). Failure to keep the Law of God may result in attacks from pagan nations who are compared to wild animals (Isa 56:9–12).

Chapter 57 carries an atmosphere of sadness and disappointment. Many of the righteous fall into extreme misery through the fault of the nation's leaders (vv. 1–2). Idolatry is widespread. Many indulge in witchcraft, not even shrinking back from offering children as sacrifice (vv. 3–6). Some of the nation fell into fornication (vv. 7–8) and tried to enter into alliance with pagan states (vv. 9–10). The worship that is due to the true God was redirected to false gods (vv. 11–13). Despite the sins of his people, God does not want to be angry forever (vv. 14–18). Those who mourned the fall of the nation will eventually sing a song of joy (v. 19). Only the wicked, compared to the stormy sea, will be denied peace (vv. 20–21).

The study of the following chapters of Isaiah in the Sahidic dialect is a continuation of previous work.¹ The edition of the Coptic text will be based mainly on the Sahidic manuscript numbered sa 52² in Schüssler's compilation (M 568 in the Depuydt compilation),³ which is to be found under the number CLM 205 at the Archaeological Atlas of Coptic Literature website.⁴ This work is based on both the photographic edition (referred to as a *facsimile*), provided by the Vatican Library, and the microfilm, provided by the Morgan Library in New York. For several years now, black-and-white photographs of the Library's Coptic collection have been available at <https://archive.org/details/PhantoouLibrary>.⁵ Colour reproductions are also available as part of the Digital Edition of the Coptic Old Testament (DECOT) project at <http://coptot.manuscriptroom.com/manuscript-workspace>.⁶ Comparing chapters Isa 56–57 of the analysed manuscript with its electronic edition in DECOT, at least one discrepancy can be noted. In line 29 of the left column on page 115, f. 57^r (Copt. ⲡⲓⲗ) in the DECOT edition, one can

¹ The edition of the text of Proto-Isaiah (Isa 1–39) based on manuscript sa 52 is available in: T. Bāk, *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (PO 251 [57.3]; Turnhout: Brepols 2020) 343–660. Subsequent chapters of Deutero-Isaiah are compiled in Isa 40, Isa 41, Isa 42:1–44,5, Isa 44:6–45:25, Isa 46–48, Isa 49–50, Isa 51–52, Isa 53, Isa 54–55.

² K. Schüssler, *Das sahidische Alte und Neue Testament: sa 49–92* (Biblia Coptica 1/3; Wiesbaden: Harrassowitz 1998) 17–19.

³ History and description of the manuscript in Bāk, *Proto-Isaiah in the Sahidic Dialect*, 13–28. See also L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (CIM, IV Oriental Series 1; Leuven: Peeters 1993) 20–22.

⁴ See <https://atlas.paths-erc.eu/manuscripts/205> [access: 10.02.2025].

⁵ The verse Isa 56:1 begins at: <https://archive.org/details/PhantoouLibrary/m568%20Combined%20%28Book-marked%29/page/n113/mode/2up?view=theater> [access: 10.02.2025].

⁶ See the manuscript website: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

read **NNMMA NKOTK̄**,⁷ while in the manuscript sa 52 one finds **NNMMA NNNKOTK** (lit. ‘in the place of sleep’).

While editions of individual Isaiah manuscripts exist, as exemplified by the current DECOT project, a critical edition of the Sahidic text of Isaiah has not been published anywhere to date. Thus far, no one has compared the Sahidic text with the Greek Septuagint, providing the basis for the Coptic translations. The present study fills this gap. The Sahidic text edition can be used for further exegetical studies of the Book of Isaiah. It may also assist in biblical textual criticism by revealing the reception history of the biblical text in the first centuries of Christianity.

The numbering of folios in this study is in line with the *facsimile* numbering applied by the Vatican Library. Since the numbering featured on the Digital Edition of the Coptic Old Testament website does not correspond to the *facsimile* edition, the original Coptic page numbers will also be indicated in this article to avoid ambiguity.

This study combines features of both the diplomatic edition of manuscript sa 52 (M 568) and its critical edition. Apart from the preferred manuscript, sa 52, from the Pierpont Morgan collection, editions of all other currently available Coptic manuscripts in the Sahidic dialect, which include at least some Isa 54–55 verses, will also be considered. Symbols in the critical apparatus (exclamation mark in superscript: ‘!’) will suggest reading more similar to the Greek text of the LXX. In the preparation of the text of Isa 56–57, as was done in the editing of earlier chapters, diacritical signs (superlinear stroke, trema) and division marks (middle point) found in the manuscript of sa 52 have been rendered. However, supralinear strokes have not been completed where the manuscript does not contain them, and one would expect them in the standard notation. The *nomina sacra* are also not written out in full.

The manuscript represents a non-standard supralineation system, as already noted by Depuydt (‘supralineation: non-standard’).⁸ This is a common feature of Fayyum manuscripts. In addition to the standard Sahidic supralineation, in sa 52 some letters are marked with a dot where the Sahidic system would place a dash. This is particularly true of the initial letter **ⲙ** of the direct object and the genitive **ⲛ**. The present edition retains this non-standard system. The dot system is characteristic of the so-called ‘Touton style’.⁹

⁷ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622008> [access: 10.02.2025].

⁸ Depuydt, *Catalogue of Coptic Manuscripts*, 21.

⁹ Touton is an ancient city of Tebtunis located in the southern part of the Fayyum. In the ninth and tenth centuries, a Christian scriptorium existed there, where numerous Sahidic manuscripts were produced. Some of these were donated to the nearby monastery of the Archangel Michael at Phantou (el-Hamuli). Some 80 manuscripts from Touton were also discovered at the White Monastery near Sohag. The manuscript sa 52 is slightly earlier and can hardly be unequivocally classified as ‘Touton style’. On the one hand, the supralinear dots and the obelos with two dots are characteristic of this style. On the other hand, the manuscript of sa 52 lacks the dots over autosyllabic vowels of the **ⲉ ⲃⲟⲗ** type most characteristic of Touton (see C. Nakano, ‘Indices d’une chronologie relative des manuscrits coptes copés à Toutôn (Fayoum),’ *JCoptS* 8 [2006] 149, and also: <https://apps.lib.umich.edu/online-exhibits/exhibits/show/coptic-manuscripts/manuscripts-copied-in-touton> [access: 11.02.2025]).

The critical edition and philological analysis of the selected passage will include the following elements: (1) a general description of the folios of sa 52 manuscript containing the text of Isa 56–57, (2) a presentation of the Coptic text based on the sa 52 manuscript taking other available witnesses into account, (3) English translation,¹⁰ (4) a list of disparities between the Greek text of the LXX¹¹ and its Coptic translation, and (5) an analysis of more challenging philological phenomena observed in the Coptic chapters of Isa 56–57.

1. General Information about Isa 56–57 in the sa 52 Manuscript

The text of Isa 56–57 begins on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{S}}$), line 23 of the left column, and ends on page 117, f. 58^r (Copt. $\overline{\text{PT}}\overline{\text{O}}$) in line 7 of the right column. The two prepared chapters thus occupy just over six columns of text. As has already been noted many times in the study of earlier chapters, the folios of the manuscript have not been chosen particularly carefully. Their shape is not always even, as exemplified by page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{S}}$), which on the left tapers significantly downward. This causes the left column of text to become increasingly narrow. Its last line contains only 10 letters.

One of the worst leaves is marked with the Coptic numbers $\overline{\text{PT}}\overline{\text{O}}$ (117, f. 58^r) and $\overline{\text{PK}}$ (118, f. 58^v). Page $\overline{\text{PT}}\overline{\text{O}}$ contains verses Isa 57:15b–21. The right side of this page is very irregular and tapers downwards. The shape of the page results in only 8 letters in line 30 of the right column. In addition, at the level of lines 7 to 13 on the right side of the right column, there is a perforation of a few centimetres. Such a damaged leaf was used by the scribe from the very beginning. In fact, neither its shape nor the perforation causes any shortcomings in the text. The scribe adapts the number of letters on each line to the space available. At one point, at the end of the left column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{S}}$) he wrote the last three letters MOY under the column to complete the word $\text{X}\alpha\text{ZMOY}$. A similar manner of ending words under the column could already be observed on earlier leaves of the manuscript.

Errors, corrected by the author of the manuscript, can be observed in several places in the text. In the second line of the right column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{S}}$) in the expression $\text{ET}\overline{\text{M}}\text{EIPE}$ ('so as not to do') one erased letter can be seen before the verb EIPE . Presumably there was an E there. A dittography error was thus removed.

In the ninth line of the right column on page 114 (f. 56^v, Copt. $\overline{\text{PT}}\overline{\text{S}}$) in the expression $\overline{\text{MT}}\overline{\text{PT}}\overline{\text{PE}}\text{CIOYP}$ ('let not the eunuch'), the definite article of the masculine singular IT was added in the superscript, which in the edition analysed is written as $\overline{\text{MT}}\overline{\text{PT}}\overline{\text{PE}}\backslash\text{IT}/\text{CIOYP}$.

¹⁰ In order to show more clearly the differences between the Septuagint and the Coptic text, the English translation is based on the NETS translation. Differences in the Coptic translation are indicated in italics.

¹¹ The article uses Ziegler's critical edition: J. Ziegler (ed.), *Septuagint. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum*. XIV. *Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

As in earlier chapters, in the text of Isa 56–57 the final letter **-N** is sometimes written as a horizontal line in superscript. In all cases, this is the last letter in a line of text. This can be observed:

- in line 4 of the left column on page 115, f. 57^r [Copt. $\overline{\text{P}\overline{\text{T}}\overline{\text{Z}}}$] in the word $\epsilon\text{Z}\text{OY}(\text{N})$,
- in line 20 of the left column on page 115, f. 57^r [Copt. $\overline{\text{P}\overline{\text{T}}\overline{\text{Z}}}$] in the word $\text{N}\overline{\text{A}}\overline{\text{G}}\overline{\text{P}}\overline{\text{I}}\text{O}(\text{N})$,
- in line 15 of the left column on page 117, f. 58^r [Copt. $\overline{\text{P}\overline{\text{I}}\overline{\text{H}}}$] in the word $\text{P}\overline{\text{E}}(\text{N})$ $\text{T}\overline{\text{A}}\overline{\text{I}}\overline{\text{T}}\overline{\text{A}}\overline{\text{M}}\overline{\text{I}}\overline{\text{E}}$; it is rather unusual situation when **N** is written as a horizontal line in the middle of a word,
- in line 32 of the left column on page 117, f. 58^r [Copt. $\overline{\text{P}\overline{\text{I}}\overline{\text{H}}}$] in the word $\overline{\text{E}}\text{Z}\text{OY}(\text{N})$.

Despite various imperfections, the text of chapters Isa 56–57 in sa 52 manuscript is very well preserved. Its reading does not pose any problem.

2. List of Manuscripts Containing the Text of Isa 56–57 in the Sahidic Dialect of the Coptic Language

Verses of chapters 56–57 of the Book of Isaiah can be found in several other manuscripts, not as complete as sa 52. With regard to the names of the manuscripts, precedence will be given to the designations used in Schüssler's study.¹² References to electronic collections will be provided where possible. Some Isa 56–57 verses can be found in the following manuscripts:

Sa 41.18 (= CLM 450¹³ = DECOT sa 2058 [Doc ID 622058]): fragment of a codex, consisting of five folios numbered 157–161.¹⁴ Their shelfmark: **Paris, BN, Copte 129³ fol. 157–161**. The folios are part of codex sa 41, which contains the text of the Book of Isaiah. The vast majority of it has been destroyed. The individual leaves of the sa 41 manuscript are scattered all over the world. They can be found in Paris, London, Vatican City, Vienna, and Cairo.¹⁵ The sa 41.18 fragment contains the text of **Isa 55:9–60:8**. The fragment included in sa 41.18 has been edited by Hebbelynck,¹⁶ and it can be inferred from this that the text of the fragment of **Isa 55:9–13** of interest is very well preserved.

¹² K. Schüssler, *Das sahidische Alte und Neue Testament* (Biblia Coptica 1/1–4/4; Wiesbaden: Harrasowitz 1995–2012).

¹³ Archaeological Atlas of Coptic Literature (see <https://atlas.paths-erc.eu/> [access: 27.02.2025]).

¹⁴ See K. Schüssler, *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrasowitz 1996) 81.

¹⁵ Schüssler, *Sa 21–48*, 74. For details, see also <https://atlas.paths-erc.eu/manuscripts/450> (access: 27.02.2025).

¹⁶ A. Hebbelynck, "Fragments inédits de la version sahidique d'Isaïe. I. Fragments de la Bibliothèque Nationale de Paris," *Mus* 14 (1913) 197–219 (the text of Isa 56–57 on pp. 198–207). Electronic edition also available at DECOT: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622058> (access: 27.02.2025).

The manuscript is estimated to date to the 9th¹⁷ or 10th¹⁸ century. The parchment was included in Vaschalde's list.¹⁹ As the sa 41 manuscript contains numerous passages from earlier chapters of Isaiah, it has already been used more than once in our critical editing of sa 52.²⁰

Sa 48 (= CLM 40 = LDAB 108542 = DECOT sa 2004 [Doc ID 622004] = TM 108542):²¹ a papyrus codex, kept at the Bibliotheca Bodmeriana in Cologne in the canton of Geneva, Switzerland, designated as Papyrus Bodmer XXIII. It includes the text of **Isa 47:1–51:17** and **Isa 52:4–66:24**. Its fragments have already been used in the study of earlier chapters of Deutero-Isaiah.²² The manuscript was edited by R. Kasser in 1965.²³ This study will use the edition of chapters **Isa 56–57**.²⁴

The manuscript is dated to the 4th century,²⁵ more specifically to 375–450.²⁶ Due to its early origins, it is an invaluable aid in the edition of parts of the Book of Deutero-Isaiah and the entire Book of Trito-Isaiah.²⁷

Sa 108^L (= CLM 3288 = DECOT sa 16L [Doc ID 620016]): the manuscript is a bilingual [Coptic-Arabic] lectionary from the White Monastery in Sohag. Currently, it is kept in the Vatican Library. The Coptic text is predominant.²⁸ A fairly large number of passages is specifically from Isaiah,²⁹ although of the chapters Isa 56–57 of interest here, only one verse **Isa 56:1** can be found in the Lectionary. It is found on leaf number 84^r and was read on Thursday at the ninth liturgical hour (ⲧⲭⲡⲉ̅ ⲙⲡⲓⲱⲩ ⲙⲙⲩⲥⲧⲟⲓⲟⲛ).³⁰

¹⁷ P. Nagel, "Studien zur Textüberlieferung des sahidischen Alten Testaments, Teil IB: Der Stand der Wiederherstellung der alttestamentlichen Kodizes der Sammlung Borgia (Cod. XVII – XXX)," *ZÄS* 111 (1984) 148.

¹⁸ W.C. Till, "Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente," *ZNW* 39 (1940) 16 (Nr 52).

¹⁹ A. Vaschalde, "Ce qui a été publié des versions coptes de la Bible," *RB* 29 (1920) 248.

²⁰ See Bāk, *Proto-Isaiah in the Sahidic Dialect*, 362–363; sa 41.13 in: *Isa 40*, 76–77; sa 41.13 in: *Isa 41*, 67; sa 41.14 and sa 41.15 in: *Isa 42:1–44:5*, 45–46; sa 41.15, sa 41.16 and sa 41.17 in: *Isa 44:6–45:25*, 535–536; sa 41.17 in: *Isa 46–48*, 603–604; sa 41.18 in: *Isa 54–55*, 63–64.

²¹ See <https://www.trismegistos.org/> [access: 11.02.2025].

²² See *Isa 46–48*, 604–605 (also, a more detailed description of the sa 48 manuscript can be found there), as well as *Isa 49–50*, 7–8, *Isa 51–52*, 22, *Isa 53*, 863.

²³ R. Kasser, *Papyrus Bodmer XXIII. Esaïe XLVII,1-LXVI,24* (Cologne – Genève: Bibliotheca Bodmeriana 1965). Electronic edition of the manuscript also available at DECOT: <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622004> [access: 27.02.2025].

²⁴ Kasser, *Papyrus Bodmer XXIII*, 102–117.

²⁵ Schüssler, *Sa 21–48*, 106. The same dating is also on the website: <https://bodmerlab.unige.ch/fr/constellations/papyri/barcode/1072205362> [access: 25.02.2025].

²⁶ See <https://atlas.paths-erc.eu/manuscripts/40> [access: 25.02.2025].

²⁷ For more information, see K. Schüssler, *Das sahidische Alte und Neue Testament: sa 1–20* (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1995) 106; and Kasser, *Papyrus Bodmer XXIII*, 7–33.

²⁸ A detailed description of the lectionary is provided in Bāk, *Isa 46–48*, 605 (footnote 30).

²⁹ A detailed list of verses from the Book of Isaiah is provided in Schüssler, *Sa 93–120*, 50–51.

³⁰ See Schüssler, *Sa 93–120*, 57.

The dating of the manuscript oscillates between the 12th and 14th centuries.³¹ The text was edited by Amélineau³² and Ciasca, who designated the manuscript as IC.³³ An electronic edition can also be accessed on the DECOT website.³⁴ Manuscript sa 108^L has already been used several times in the preparation of the critical edition of the earlier chapters of *Isaiah*.³⁵

P. Mon. Epiph. 27 (= CLM 1601 = LDAB 112535 = TM 112535): ostracon, 6th to 7th century,³⁶ found in the Monastery of Epiphanius at Thebes. Currently held at the Metropolitan Museum of Art Egyptian Expedition in New York: **MMA 12. 180. 216 (Ostr.): sa^{exc}**. Contains selected passages from various chapters of *Isaiah*: *Isa* 40:1–2; 50:4–5a; 57:1, 13–14; 59:21; 62:10; 64:4–5. This study is interested in the passage ***Isa* 57:1.13–14**. A brief description of the manuscript can be found in a study by Crum.³⁷ This is also where edition of the text can be found.³⁸ The manuscript has already been used for editions of earlier fragments of Deutero-*Isaiah*.³⁹

CLM 3469 (= TM 111691 = DECOT 2028 [Doc ID 622028]) is one of three Sahidic codices discovered by Polish archaeologists in 2005 on the hill of Sheikh Abd el-Qurna

³¹ Henri Hyvernat (“Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes,” *RB* 5 [1896] 548–549) argues in favour of the earliest date, falling around the 12th/13th century. George W. Horner estimates that the lectionary was created ‘not earlier than the thirteenth [century]’ (*The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic, with Introduction, Critical Apparatus, and Literal English Translation*. III. *The Gospel of S. John* [Oxford: Clarendon Press 1911] 383); Paulinus J. Balestri moves this date to the 13th or 14th century (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani*. III. *Novum Testamentum* [Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904] LXI); Augustinus Ciasca opts for the late 14th century (*Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* [Roma: Typis S. Congregationis de Propaganda Fide 1885] I, XXVII); Alfred Rahlfs speaks of ca. 1400 (*Die alttestamentlichen Lektionen der griechischen Kirche* [MSU 5; Berlin: Weidmann 1915] 163). The DECOT website states ‘before 1443 AD’ (see <https://coptot.manuscriptroom.com/manuscript-catalog?docID=620016> [access: 26.02.2025]).

³² É. Amélineau, “Fragments de la version thébaine de l’Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l’archéologie égyptiennes et assyriennes* 9 (1887) 126.

³³ Ciasca, *Sacrorum Bibliorum fragmenta*, II, 243.

³⁴ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=620016> [access: 23.02.2025].

³⁵ See Bąk, *Proto-Isaiah in the Sahidic Dialect*, 364–365; *Isa* 40, 77–78; *Isa* 46–48, 605–606; *Isa* 49–50, 9–10; *Isa* 51–52, 23; *Isa* 53, 864.

³⁶ See <http://papyri.info/dclp/112535#> [access: 4.02.2025].

³⁷ W.E. Crum – H.G. Evelyn White, *The Monastery of Epiphanius at Thebes*. II. *Coptic Ostraca and Papyri Edited with Translations and Commentaries by W.E. Crum*. *Greek Ostraca and Papyri Edited with Translations and Commentaries by H. G. Evelyn White* (New York: The Metropolitan Museum of Art Egyptian Expedition 1926) 158. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324-coll10/id/166336> [access: 4.02.2025].

³⁸ Crum, *The Monastery of Epiphanius at Thebes*, II, 6–7. Electronic access: <https://libmma.contentdm.oclc.org/digital/collection/p15324coll10/id/166184> [access: 4.02.2025].

³⁹ See Bąk, *Isa* 40, 79 (designated as MMA 12); *Isa* 49–50, 12.

in Western Thebes, which is why it is often referred to as the *Qurna Isaiah*.⁴⁰ It is currently stored in the museum in Cairo (shelfmark 13446). The manuscript is a parchment codex and contains the last part of the Book of Isaiah, or more precisely, chapters 47:14–66:24. The codex is heavily damaged. The spine of the codex and its stitching have been completely destroyed, causing some of the folios to take the form of detached leaves.⁴¹ “The leaves were cockled and distorted and the edges demonstrated several cracks and tears. Severe iron gall ink corrosion has caused losses in text areas and burned the parchment.”⁴² A. Suciū attributes the origin of the code to the late 7th or early 8th century.⁴³ More detailed information on the manuscript can be found on the Archaeological Atlas of Coptic Literature website.⁴⁴ An edition of the codex is available in electronic form on the DECOT website.⁴⁵

SER 258: two more verses of **Isa 56:6b*–7*** are included in Vaschalde’s list⁴⁶ under the category ‘Autres collections’. They are designated as **SER 258**, which is an abbreviation for ‘Sammlung Erzherzog Rainer’. The text was edited by Wessely who designated it K 9683.⁴⁷ The above passage is not mentioned either in Schüssler’s *Biblia Coptica* or in the DECOT electronic database. The verses are not an exact quotation from Isaiah. The text is preserved fragmentarily and only a few words belonging to verse 7 can be identified from it: **ⲉⲛⲣⲁⲓ ⲉⲧⲙ ⲡⲁⲟϥⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ** and **[Ⲭ]ⲉ ⲡⲏⲓ ⲙⲡⲉⲱⲗⲏⲗ ⲛⲛⲉⲟⲛⲟⲥ ⲧⲏⲣⲱⲩ**. The notation of this short passage is entirely consistent with the sa 52 manuscript that is of interest to this study.

To illustrate the contents of individual manuscripts better, the occurrence of the verses from Isa 46–48 is presented in the table where:

- an ‘x’ means the occurrence of the entire verse,
- an ‘(x)’ means the occurrence of only a fragment of a particular verse,
- a blank space in the table means the given verse is absent in the manuscript.

⁴⁰ For more about the discovery itself, see T. Górecki, “Sheikh Abd el-Gurna,” *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: PCMA 2007) 186–187; T. Górecki – E. Wipszycka, “Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico,” *Adamantius* 24 (2018) 118–132.

⁴¹ See A. Suciū, “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *APF* 66/2 (2020) 381–382.

⁴² A. Thommée, “The Gurna manuscripts (hermitage in MMA 1152) conservation report, 2010,” *PAM* 22 (2013) 204.

⁴³ Suciū, “The Sahidic Tripartite Isaiah,” 383.

⁴⁴ See <https://atlas.paths-erc.eu/manuscripts/3469> [access: 3.02.2025].

⁴⁵ See <https://coptot.manuscriptroom.com/manuscript-workspace/?docID=622028> [access: 12.02.2025].

⁴⁶ Vaschalde, “Ce qui a été publié des versions coptes de la Bible,” 249.

⁴⁷ C. Wessely, *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyrskunde 15; Leipzig: Haessel 1914) IV, no. 258d.

The contents of the manuscripts are as follows:

Isa 56

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	(x).	x	x	(x).	x	x	x	x	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
Sa 108 ¹	x										
CLM 3469	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).	(x).
SER 258							(x).				

Isa 57

	1	2	3	4	5	6	7	8	9	10	11
Sa 41.18	x	x	x	x	x	x	x	x	x	x	x
Sa 48	x	x	x	(x).	x	(x).	x	x	x	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27	(x).										
CLM 3469	x	(x).	(x).	(x).	(x).	(x).	x	(x).	x	(x).	(x).
SER 258											

	12	13	14	15	16	17	18	19	20	21
Sa 41.18	x	x	x	x	x	x	x	x	x	x
Sa 48	x	(x).	(x).	(x).	x	(x).	(x).	(x).	(x).	x
Sa 52	x	x	x	x	x	x	x	x	x	x
P. Mon. Epiph 27		(x).	(x).							
CLM 3469	(x).									
SER 258										

3. The Sahidic Text of Isa 56–57

As in the case of the previous chapters, the following signs have been introduced in the edition of the Coptic text:

- < > pointed brackets to indicate that the text has been completed so that it can be properly understood,
- { } braces to indicate the scribe's redundant letters (frequently being the effect of dittography),
- > sign to indicate the lack of the given form in the manuscript whose number is given beside it,
- ! exclamation mark in superscript to suggest a more correct reading,
- (N) to show the places in which the letter **N**, occurring at the end of the line, was signalised by a stroke (**N** supralinear),
- \ / sign to indicate the letter added subsequently by the scribe above the line,
- / \ sign to indicate the letter added subsequently by the scribe below the line.⁴⁸

⁴⁸ Cf. Bąk, *Isa 46–48*, 609.

The text of Isa 56–57 in the Sahidic dialect of the Coptic language reads as follows:

Chapter 56

- v. 1 **ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪC** ΧΩ **ΜΜΟΟΥ**· **ΖΑΡΕΖ** ΕΠΖΑΠ· **ΕΙΡΕ** **ΝΤΔΙΚΑΪΟCΥΝΗ**· **ΑΠΑΟΥ-**
ΧΑΪ ΓΑΡ **ΖΩΝ** ΕΖΟΥΝ **ΕΕΙ**· **ΑΥΩ** ΕΤΡΕΠΑΝΑ **ΘΩΛΠ** **ΕΒΟΛ**·^{v.1}
- v. 2 **ΝΑΪΑΤ** **ΜΠΡΩΜΕ** **ΕΤΕΙΡΕ** **ΝΝΑΪ**· **ΑΥΩ** **ΠΡΩΜΕ** **ΕΤΘΟ<Λ>Χ** **ΜΜΟΟΥ**· **ΑΥΩ** **ΕΤΖΑΡΕΖ**
ΕΝΑCΑΒΑΤΟΝ **ΕΤΜΧΑΖΜΟΥ**· **ΑΥΩ** **ΕΤΖΑΡΕΖ** **ΕΝΕCΘΙΧ** **ΕΤΜΕΙΡΕ** **ΝΖΝΧΪ** **ΝΘΟΝC**·^{v.2}
- v. 3 **ΜΠΡΤΡΕΠΩΜΜΟ** **ΧΟΟC** **ΕΤΖΗΝ** **ΕΖΟΥΝ** **ΕΠΧΟΕΪC** **ΧΕ** **ΜΗΩΑΚ** **ΠΧΟΕΪC** **ΝΑΠΟΡΧΤ**
ΕΒΟΛ **ΜΠΕCΛΑΟC**· **ΑΥΩ** **ΜΠΡΤΡΕ\Π/CIOYP** **ΧΟΟC** **ΧΕ** **ΑΝΓ** **ΟΥΩΕ** **ΕCΩΟΥΩΟΥ**·^{v.3}
- v. 4 **ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪC** ΧΩ **ΜΜΟΟΥ** **ΝΝCΪΟΥΡ**· **ΝΑΪ** **ΕΤΖΑΡΕΖ** **ΕΝΑΠΡΟCΤΑΓΜΑ**· **ΑΥΩ**
ΝCΕCΩΤΠ **ΝΝΕΪΟΥΑΩΟΥ**· **ΑΥΩ** **ΝCΕΘΟΛΧΟΥ** **ΝΤΑΔΙΑΘΗΚΗ**·^{v.4}
- v. 5 **†ΝΑΧΪΤΟΥ** **ΕΖΟΥΝ** **ΕΠΑΤΟΟΥ** **ΕΤΟΥΑΑΒ**· **ΑΥΩ** **†ΝΑ†** **ΝΑΥ** **ΖΜ** **ΠΑΗΪ**· **ΑΥΩ** **ΖΜ**
ΠΑCΟΒΤ **ΝΟΥΜΑ** **ΕCΟΤΠ**· **ΑΥΩ** **ΝCΟΕΪΤ**· **ΕΝΑΝΟΥC** **ΕΩΗΡΕ** **ΖΪ** **ΩΕΕΡΕ**· **ΟΥΡΑΝ**
ΝΩΑ **ΕΝΕΖ**· **†ΝΑΤΑΑC** **ΝΑΥ**· **ΑΥΩ** **ΝΝΕCΩΧΝ**·^{v.5}
- v. 6 **ΑΥΩ** **ΝΩΜΜΟ** **ΕΤΖΗΝ** **ΕΖΟΥΝ** **ΕΠΧΟΕΪC** **ΕΡ** **ΖΜΖΑΛ** **ΝΑC**· **ΑΥΩ** **ΕΜΕΡΕ** **ΠΡΑΝ** **ΜΠΧΟΕΪC**·
ΕΤΡΕΥΩΠΕ **ΝΑC** **ΝΖΜΖΑΛ** **ΝΖΟΟΥΤ**· **ΖΪ** **ΖΜΖΑΛ** **ΝCΖΙΜΕ**· **ΑΥΩ** **<Ν>ΕΤΖΑ** (Page 115,
f. 57^r [Copt. P1Z]) **ΡΕΖ** **ΕΝΑCΑΒΑΤΟΝ** **ΕΤΜΧΑΖΜΟΥ**· **ΑΥΩ** **ΕΤΘΟΛΧ** **ΝΤΑΔΙΑΘΗΚΗ**·^{v.6}
- v. 7 **†ΝΑΧΪΤΟΥ** **ΕΖΟΥ(Ν)** **ΕΠΑΤΟΟΥ** **ΕΤΟΥΑΑΒ**· **ΑΥΩ** **†ΝΑΤΡΕΥΟΥΝΟΥ** **ΖΜ** **ΠΗΪ**
ΜΠΑΩΛΗΛ· **ΝΕΥΩΟΥCΟΟΥΩΕ**· **ΜΝ** **ΝΕΥΘΥCΙΑ** **ΝΑΩΩΠΕ** **ΕΥΩΗΠ** **ΕΖΡΑΪ** **ΕΧΜ**
ΠΑΘΥCΙΑCΤΗΡΙΟΝ· **CΕΝΑΜΟΥΤΕ** **ΓΑΡ** **ΕΠΑΗΪ** **ΧΕ** **ΠΗΪ** **ΜΠΕΩΛΗΛ** **ΝΝΖΕΘΝΟC**
ΤΗΡΟΥ·^{v.7}

LVI

- v. 1 **ΧΩ** **ΜΜΟΟΥ**· + **ΧΕ** sa 48, sa 108^L | **ΖΑΡΕΖ**· **ΑΡΕΖ** sa 48 | **ΑΠΑΟΥΧΑΪ**· **ΑΠΟΥΧΑΪ** sa 108^L, **Α[ΠΟΥΧΑΪ]**
CLM 3469 | **ΕΤΡΕΠΑΝΑ**· **ΕΤΡΑΠΑΝΑ** sa 108^L (Amélineau blédnie: **ΕΙΡΑ** **ΠΑΝΑ**), **[ΕΤΡΑ]Π[ΑΝΑ]**
CLM 3469
- v. 2 **ΠΡΩΜΕ**²· > sa 48 | **ΕΤΘΟ<Λ>Χ**· **ΕΤΘΟΛΧ** sa 41.18, sa 48, **[ΕΤΘΟΛΧ]** CLM 3469 | **ΕΤΖΑΡΕΖ**^{1,2}· **ΕΤΑΡΕΖ**
sa 48 | **ΕΝΑCΑΒΑΤΟΝ**· **ΕΝΑCΑΒΒΑΤΟΝ** sa 41.18, sa 48, **ΕΝΑ[CΑΒΒΑ]ΤΟΝ** CLM 3469 | **ΝΖΝΧΪ**· **ΝΖΕΝΧΪ**
sa 48, **[ΝΖΕΝ]ΧΪ** CLM 3469
- v. 3 **ΝΑΠΟΡΧΤ**· **[ΑΡ]Α** **ΠΟΡΧΤ** sa 48 | **ΜΠΡΤΡΕ\Π/CIOYP**· **ΜΠΡΤΡΕ** **ΠΕCΪΟΥΡ** sa 41.18, sa 48 | **ΕCΩΟΥ-**
ΩΟΥ (= CLM 3469)· **ΕCΩΟΥΩΟΥ** sa 41.18
- v. 4 **ΝΕΤΕΡΕΠΧΟΕΪC**· **ΝΕΤΕΡΕCΧΟΕΪC** CLM 3469 | **ΝΝCΪΟΥΡ**· **ΝΝΕCΪΟΥΡ** sa 41.18, sa 48, **ΝΝICIOYP** CLM
3469 | **ΕΤΖΑΡΕΖ**· **ΕΤΝΑΖΑΡΕΖ** sa 41.18, CLM 3469, **ΕΤΝΑΑΡΕΖ** sa 48 | **ΝΤΑΔΙΑΘΗΚΗ**· **ΝΤΑΔΙΑΘΥΚΗ**
sa 41.18
- v. 5 **ΕΩΗΡΕ**· **ΝΩΗΡΕ** sa 41.18
- v. 6 **ΕΡ** **ΖΜΖΑΛ** **ΝΑC**· **ΑΥΩ** **ΕΜΕΡ** **ΕΠΡΑΝ** **ΜΠΧΟΕΪC**· > sa 41.18 (‘omis par *homoeoteleuton*’ [Hebbe-
lynck, “Fragments inédits,” 200]) | **<Ν>ΕΤΖΑΡΕΖ**· **ΝΕΤΖΑΡΕΖ** sa 41.18, **ΝΕΤΑΡΕ[Ζ]** sa 48 | **ΕΝΑCΑΒΑ-**
ΤΟΝ· **ΕΝΑCΑΒΒΑΤΟΝ** sa 41.18, sa 48, **[ΕΝΑ]CΑ[ΒΒΑΤΟΝ]** CLM 3469 | **ΝΤΑΔΙΑΘΗΚΗ**· **ΝΤΑΔΙΑΘΥΚΗ**
sa 41.18
- v. 7 **ΠΗΪ**^{1,2,3}· **ΠΗΕΙ** sa 48 | **ΜΠΑΩΛΗΛ**· **Μ[ΠΑΩΛΗΛ]** CLM 3469 | **ΕΧΜ**· **ΕΧΝ** sa 48 | **ΜΠΕΩΛΗΛ**· **ΜΠΑΩ\Λ/**
ΗΛ sa 48

- v. 8 ΠΕΧΕ ΠΧΟΕΪC ΕΤCΩΟΥ2 Ε2ΟΥΝ ΝΝΕΤΧΟΟΡΕ ΕΒΟΛ ΝΤΕΠΠΗΛ· ΧΕ †ΝΑCΩΟΥ2 ΕΧΩ ΝΟΥCΥΝΑΓΩΓΗ·^{v.8}
- v. 9 ΝΕΘΥΡΙΟΝ ΤΗΡΟΥ ΝΑΓΡΙΟ(Ν) ΑΜΗΝ ΟΥΩΜ· ΝΕΘΥΡΙΟΝ ΤΗΡΟΥ ΝΤCΩΩΕ^{v.9}
- v. 10 ΑΜΗΝ ΑΝΑΥ ΧΕ ΑΥΡ ΒΛΛΕ ΤΗΡΟΥ· ΜΠΟΥΕΙΜΕ ΕΟΝΤ· 2ΝΟΥ2ΟΟΡ ΤΗΡΟΥ ΕΥΟ<Ν>Ω ΝΕ· ΕΜΝ̄ ΟΜ ΜΜΟΟΥ ΕΟΥΑ2ΜΕ4· ΕΥΠΩΩΡΕ Ν{Ν}ΜΜΑ ΝΝΚΟΤΚ̄· ΕΥΜΕ ΝΣῙ ΡΙΚΡΙΚΕ·^{v.10}
- v. 11 ΑΥΩ 2ΕΝΟΥ2ΟΟΡ ΝΕ ΝΑΤΒΑΛ 2Ν̄ ΤΕΥΨΥΧΗ· ΕΝCΕCΟΟΥΝ ΑΝ ΝCΕΪ· ΑΥΩ 2ΕΝ-ΠΟΝΗΡΟC ΝΕ ΕΝCΕCΟΟΥΝ ΑΝ ΜΜΝΤCΑΒΕ· ΑΥΟΥΑ2ΟΥ ΤΗΡΟΥ ΝCΑ ΝΕΥ2ΙΟΥΟΥΕ· ΠΟΥΑ ΠΟΥΑ ΚΑΤΑ ΤΕCΜΙΝΕ·^{v.11}

Chapter 57

- v. 1 ΑΝΑΥ ΕΘΕ ΝΤΑΠΔΙΚΑΪΟC ΩΣΝ̄· ΑΥΩ ΜΝ ΛΑΑΥ ΩΠ ΕΡΟ4 2Μ ΠΕ42ΗΤ· ΑΥΩ CΕ4Ῑ ΝΝΡΩΜΕ ΝΔΙΚΑΪΟC· ΑΥΩ ΜΝ ΛΑΑΥ † Ν2ΤΗ4· ΑΥ4<Ι> ΓΑΡ ΜΠΔΙΚΑΪΟC <Ν>ΝΑ2ΡΜ̄ ΠΣῙ ΝΟΟΝC·^{v.1}
- v. 2 ΤΕ4ΚΑΪCΕ ΝΑΩΩΠΕ 2Ν ΟΥΕΙΡΗΝΗ· ΑΥ4ΙΤ4 ΝΤΜΗΤΕ·^{v.2}
- v. 3 ΝΤΩΤΝ ΔΕ 2ΩΝ Ε2ΟΥΝ ΕΠΙΜΑ ΝΩΗΡΕ ΝΝΑΝΟΜΟC· ΠΕCΠΕΡΜΑ ΝΝΟΕΙΚ 2Ι ΠΟΡΝΗ·^{v.3}
- v. 4 2Ν ΟΥ ΑΤΕΤΝΤΡΕΦΑ· ΑΥΩ ΝΤΑΤΕΤΝΟΥΩΝ ΝΡΩΤΝ̄ ΕΧΝ̄ ΝΙΜ· ΑΥΩ ΝΤΑΤΕΤΝΤΑΥΕ ΠΕΤΝΛΑC ΕΒΟΛ ΝCΑ ΝΙΜ· ΝΤΩΤΝ̄ ΑΝ ΝΕ ΝΩΗΡΕ ΜΠΤΑΚΟ· ΠΕCΠΕΡΜΑ Ν{Ν} ΑΝΟΜΟΝ^{v.4}

v. 8 ΝΝΕΤΧΟΟΡΕ: ΝΝΕΤΧΟΟΡ sa 41.18, Ν[ΝΕΤ]ΧΟΟ[ΡΕ] CLM 3469 | ΕΧΩ: Ε̄ΧΩ4 sa 41.18, sa 48, [ΕΧΩ] Υ CLM 3469

v. 9 ΝΕΘΥΡΙΟΝ^{1,2}: ΝΕΘΗΡΙΟΝ sa 41.18, sa 48, [ΝΕ]ΘΥ[ΡΙΟΝ] CLM 3469 | ΑΜΗΝ: ᾹΜΗΙΤΝ̄ sa 41.18, ΑΜΗΕΙΤΝ̄ sa 48 | ΝΤCΩΩΕ: ΤCΩΩΕ sa 48

v. 10 ΑΜΗΝ: ᾹΜΗΕΙΝ sa 41.18, ΑΜΗΕΙΤΝ̄ sa 48 | ΕΟΝΤ: Ε̄ΟΜ̄ ΠΕΥ2ΗΤ sa 41.18, ΕΟΝ̄ 2ΗΤ sa 48, ΕΟΝ̄2ΗΤ CLM 3469 | 2ΝΟΥ2ΟΟΡ: 2ΕΝΟΥ2ΟΟΡ sa 48, CLM 3469 | ΕΥΟ<Ν>Ω ΝΕ: ΝΕ ΕΥΟΝΩ sa 41.18, ΕΥΟΝΩ ΝΕ sa 48, CLM 3469 | ΕΜΝ̄ ΟΜ: ΜΝ̄ ΟΜ CLM 3469 | ΕΟΥΑ2ΜΕ4: Ε̄ΥΑ2ΒΕ4 sa 41.18, sa 48, ΝΟΥΑ2ΒΕ4 CLM 3469 | Ν{Ν}ΜΜΑ: Ν̄ΜΜΑ sa 41.18, sa 48 | ΝΝΚΟΤΚ: ΝΚΟΤΚ̄ sa 48 | ΡΙΚΡΙΚΕ: ΡΕΚΡΙΚΕ sa 41.18, sa 48, CLM 3469

v. 11 ΤΕΥΨΥΧΗ: ΝΕΥΨΥΧΗ sa 48 | ΕΝCΕCΟΟΥΝ^{1,2}: ΝCΕCΟΟΥΝ̄ sa 41.18 | ΑΥΩ²: > sa 48 | ΑΥΟΥΑ2ΟΥ: ΑΥ\ ΟΥ/ΑΑ2ΟΥ sa 48

LVII

- v. 1 ΕΘΕ: ΝΘΕ sa 48, P.Mon.Epiph 27, CLM 3469 | ΝΤΑΠΔΙΚΑΪΟC: ΕΝΤΑΠΔΙΚΑΪΟC sa 48, CLM 3469 | ΑΥΩ CΕ4Ῑ ΝΝΡΩΜΕ: [ΑΥ4Ι Ν2Ε]ΝΡΩΜΕ P.Mon.Epiph 27 | ΜΝ ΛΑΑΥ¹: ΜΜΝ ΛΑΑΥ sa 48 | ΑΥ4<Ι>: ΑΥ4Ι sa 41.18, sa 48, CLM 3469 | <Ν>ΝΑ2ΡΜ̄: Ν̄ΝΑ2ΡΜ sa 41.18, CLM 3469, Ν̄ΝΑ2ΡΝ sa 48
- v. 2 ΤΕ4ΚΑΪCΕ: ΤΕ4ΚΑΕΪCΕ sa 41.18, sa 48, ΤΕ4ΚΑΪ[Ι]C CLM 3469
- v. 3 ΕΠΙΜΑ: Ε̄ΠΕΙΜΑ sa 41.18, ΕΠΕΕΙΜΑ sa 48, ΕΠ[ΕΙΜΑ] CLM 3469 | ΝΝΑΝΟΜΟC: Ν̄ΑΝΟΜΟC sa 48, [ΝΑ]ΝΟ[ΜΟC] CLM 3469
- v. 4 ΑΤΕΤΝΤΡΕΦΑ: ᾹΤΕΤΝ̄ΤΡΥΦΑ sa 41.18, ΑΤΕΤΝΤΡ[ΥΦΑ] sa 48, [ΑΤΕ]ΤΝ̄Τ[ΡΥ]ΦΑ CLM 3469 | ΑΥΩ¹: > sa 48, | ΝΤΑΤΕΤΝΤΑΥΕ: Ν̄ΤΕΤΕΤΝΤΑΥΕ sa 48 (!DECOT: ΝΤΑΤΕΤΝΤΑΥΕ) | ΠΕΤΝΛΑC: ΝΕΤΝ̄ΛΑC (sic) sa 41.18 | Ν{Ν}ΑΝΟΜΟΝ: Ν̄ΑΝΟΜΟΝ sa 41.18, Ν̄ΑΝΟ[ΜΟΝ] sa 48

- v. 5 ΕΤΠΑΡΑΚΑΛΕΙ ΝΝΕΙΔΩΛΟΝ ΖΑ ΖΕΝΩΗΝ ΝΖΑΪΒΕC· ΕΤΚΩΝC ΝΝΕΥΩΗΡΕ ΖΝ ΝΕΙΑ· ΝΤΜΗΤΕ Ν[Ν]ΜΠΕΤΡΑ.^{v.5}
- v. 6 ΤΕΤΜΜΑΥ ΤΕ ΤΟΥΜΕΡΙC· ΠΕΤΜΜΑΥ ΠΕ ΠΟΥΚΛΗΡΟC· ΝΤΑΠΩ (Page 116, f. 57^v [Copt. P¹¹⁶]) ΝΕ ΕΒΟΛ ΝΖΕΝΟΥΩΤΝ ΕΒΟΛ ΝΝΕΤΜΜΑΥ· ΑΥΩ ΝΤΑΤΑΛΟ ΕΖΡΑΪ ΝΖΕΝ-ΘΥCΙΑ ΝΝΕΤΜΜΑΥ· ΕΖΡΑΪ ΔΕ ΕΧΝ ΝΑΪ Ν†ΝΑΝΟΥCΟC ΑΝ ΠΕΧΕ ΠΧΟΕΪC.^{v.6}
- v. 7 ΕΡΕΠΟΥΜΑ ΝΝΚΟΤΚ ΖΪΧΝ ΟΥΤΟ<Ο>Υ Ε4ΧΟCΕ· ΑΥΩ Ε42ΛΟΥΛΩΟΥ· ΑΥΩ ΝΤΑΤΑΛΟ ΕΖΡΑΪ ΜΜΑΥ ΝΟΥΘΥCΙΑ.^{v.7}
- v. 8 ΑΥΩ ΑΚΩ ΝΟΥΡ ΠΜΕΕΥΕ ΖΪ ΠΑΖΟΥ ΝΝΟΥΕΘΡΟ ΜΠΟΥΡΟ· ΕΡΕΜΕΕΥΕ ΧΕ ΕΡΩ-ΑΝΟΥΕ ΜΜΟΪ ΕΡΑΘΝ ΟΥΖΟΥΟ· ΑΜΕΡΕ ΝΕΤΝΚΟΤΚ ΝΜΜΕ.^{v.8}
- v. 9 ΑΥΩ ΑΤΑΩΑ ΝΤΟΥΠΟΡΝΙΑ ΝΜΜΑΥ· ΑΥΩ ΑΤΑΩΕ ΝΕΤΟΥΗΥ ΜΜΟ· ΑΥΩ ΑΧΟΟΥ ΝΖΝΒΑΪΩΙΝΕ ΠΒΟΛ ΝΝΟΥΤΩ· ΑΥΩ ΑΚΤΟ ΑΘΒΒΙΟ ΕΜΑΤΕ ΩΑ ΑΜΝΤΕ.^{v.9}
- v. 10 ΖΝ ΝΟΥΖΙΟΟΥΕ ΕΤΩ· ΑΖΙCΕ ΑΥΩ ΜΠΕΧΟΟC ΧΕ †ΝΑΚΑ ΤΟΟΤ ΕΒΟΛ· ΤΕΝΟΥ ΕΙΕCΘΜΟΜ ΧΕ ΑΪΕΙΡΕ ΝΝΑΪ· ΕΤΒΕ ΠΑΪ ΝΤΟ ΜΠΕCΕΠCΩΠΤ.^{v.10}
- v. 11 ΝΤΑΡ ΖΟΤΕ ΖΗΤΥ ΝΝΙΜ· ΑΡ ΖΟΤΕ ΑΥΩ ΑΧΪ CΟΛ ΕΡΟΪ· ΑΥΩ ΜΠΕΡ ΠΑΜΕΕΥΕ· ΟΥΔΕ ΜΠΕΚΑΑΤ ΖΝ ΝΟΥΜΕΕΥΕ· ΟΥΔΕ ΖΜ ΠΟΥΖΗΤ· ΑΝΟΚ ΖΩ ΕΙΩΑΝΝΑΥ ΕΡΟ †ΝΑΘΩΤ· ΑΥΩ ΜΠΕΡ ΖΟΤΕ ΖΗΤ.^{v.11}
- v. 12 ΑΝΟΚ ΖΩ †ΝΑΧΩ ΝΤΑΔΙΚΑΪΟCΥΝΗ· ΑΥΩ ΝΟΥΠΕΘΟΟΥ ΝΑΪ ΕΝCΕΝΑ† ΖΗΥ ΜΜΟ ΑΝ.^{v.12}

- v. 5 ΖΕΝΩΗΝ: ΖΝΩΗΝ ΕΥΟ sa 41.18, ΖΕΝ[ΩΗΝ] CLM 3469 | ΝΖΑΪΒΕC: ΝΖΑΕΙΒΕC sa 48, ΝΖΑΪ[ΒΕC] CLM 3469 | Ν[Ν]ΜΠΕΤΡΑ: ΝΜΠΕΤΡΑ sa 41.18, ΝΝΕΠΕΤΡΑ sa 48, [Ν]ΜΠΕ[ΤΡΑ] CLM 3469
- v. 6 ΝΤΑΠΩΩΝΕ: ΝΤΑΠΩΝ sa 41.18 | ΝΖΕΝΟΥΩΤΝ: ΝΖΝΟΥΩΤΝ sa 41.18 | ΝΖΕΝΘΥCΙΑ: ΝΖΝΘΥCΙΑ sa 41.18 | ΕΖΡΑΪ ΔΕ: ΕΖΡΑΪ CΕ sa 41.18, sa 48
- v. 7 ΟΥΤΟ<Ο>Υ: ΟΥΤΟΟΥ sa 41.18, sa 48, CLM 3469 | Ε42ΛΟΥΛΩΟΥ: Ε42ΛΟΛΩΟΥ CLM 3469 | ΝΟΥΘΥCΙΑ: ΝΝΟΥΘΥCΙΑ sa 41.18
- v. 8 ΑΚΩ: ΑΡΚΩ sa 41.18 (! DECOT: ΑΚΩ), ΕΚΩ CLM 3469 | ΝΟΥΡ ΠΜΕΕΥΕ: ΝΝΟΥΡ ΠΜΕΥΕ sa 48 | ΝΝΟΥΕΘΡΟ: ΝΟΥΕΘΡΟ sa 48 | ΜΠΟΥΡΟ: ΜΠΟΥΗ sa 41.18 | ΜΜΟΙ: ΜΜΟΕΙ sa 48 | ΕΡΑΘΝ: ΕΡΝΑΘΝ sa 41.18 | ΟΥΖΟΥΟ: ΖΟΥΟ sa 48 | ΑΜΕΡΕ ΝΕΤΝΚΟΤΚ: ΑΡΜΕΡΕΝΕΤΝΚΟΤΚ sa 41.18
- v. 9 ΑΤΑΩΑ: ΑΡΤΑΩΟ sa 41.18, ΑΤΑΩΟ sa 48, CLM 3469 | ΑΤΑΩΕ: ΑΡΤΑΩΕ sa 41.18 | ΝΕΤΟΥΗΥ: ΝΕΤΟΥΗΟΥ sa 48 | ΑΧΟΟΥ: ΑΡΧΟΟΥ sa 41.18 | ΝΖΝΒΑΪΩΙΝΕ: ΝΖΝΦΑΪΩΙΝΕ sa 41.18, ΝΖΕΝΦΑΪ ΩΙΝΕ sa 48, CLM 3469 | ΠΒΟΛ: ΜΠΒΟΛ sa 48 | ΝΝΟΥΤΩ: ΝΝΟΥΤΟΩ sa 48 | ΑΚΤΟ: ΑΡΚΤΟ sa 41.18 | ΑΘΒΒΙΟ: ΑΡΘΒΒΙΟ sa 41.18, ΑΘΒΕΙΟ CLM 3469
- v. 10 ΝΟΥΖΙΟΟΥΕ: ΝΟΥΖΙΟΥΥ CLM 3469 | ΑΖΙCΕ: ΑΡΖΙCΕ sa 41.18 | ΕΙΕCΘΜΟΜ: ΕΪΘΜCΘΜ sa 41.18, ΕΕΙΘΜ[CΘΜ] sa 48 | ΑΪΕΙΡΕ ΝΝΑΪ: ΤΑΡΕΡ ΝΑΪ sa 48 | ΜΠΕCΕΠCΩΠΤ: ΜΠΕCΠCΩΠΤ sa 48, ΜΠ[ΕCΠ] CΩΠ[Τ] CLM 3469
- v. 11 ΝΤΑΡ ΖΟΤΕ: ΝΤΟ ΤΡΡΕ sa 41.18 (! DECOT: ΝΤΑΤΡΡΕ), ΝΤΑΤΡ ΡΕ sa 48, [Ν]ΤΑΤ[ΡΡΕ] CLM 3469 | ΑΡ ΖΟΤΕ: ΑΡΡΖΟΤΕ sa 41.18 | ΑΥΩ!: > sa 48 | ΑΧΪ CΟΛ: ΑΡΧΪCΟΛ sa 41.18 | ΕΡΟΙ: ΕΡΟΕΙ sa 48 | ΜΠΕΚΑΑΤ: ΜΠΟΥΚΑΑΤ (sic) sa 41.18, + ΝΕ sa 48 | ΖΝ ΝΟΥΜΕΕΥΕ: ΖΜ ΠΟΥΜΕΕΥΕ sa 41.18, sa 48 | ΕΙΩΑΝΝΑΥ: ΕΕΙΩΑΝΝΑΥ sa 48
- v. 12 ΕΝCΕΝΑ†: ΕΤΝCΕΝΑ† sa 41.18, ΕΤΕ ΝCΕΝΑ† sa 48, [ΕΤΕ]ΝCΕ[ΝΑ†] CLM 3469

- v. 13 ΕΡΩΑΝΩΩ ΕΖΡΑΪ ΟΥΒΗΥ· ΜΑΡΟΥΤΟΥΧΟ ΖΝ ΤΟΥΘΛΙΨΙΣ· ΝΑΪ ΓΑΡ ΤΗΡΟΥ ΠΤΗΥ
 ΝΑϸ<Ι>ΤΟΥ· ΑΥΩ ΟΥΝ ΟΥΖΑΤΗΥ Ν<Α>ΘΛΟΟΥ ΕΒΟΛ· ΝΕΤΚΩ ΔΕ ΝΖΤΗΥ ΕΡΟΙ
 ΝΑΧΠΟ ΝΑΥ ΜΠΚΑΖ· ΑΥΩ ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ ΜΠΑΤΟΥ ΕΤΟΥΑΑΒ· v.13
- v. 14 ΑΥΩ ΣΕΝΑΧΟΟΣ ΧΕ ΤΒΒΟ ΜΠΕϸΜΤΟ ΕΒΟΛ ΝΝΕΖΪΟΥΥΕ· ΑΥΩ ΝΤΕΤΝϸΙ ΝΝΕΧΡΟΠ
 ΕΒΟΛ ΖΝ ΝΕΖΪΟΥΥΕ ΜΠΑΛΛΑΟ· v.14
- v. 15 ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΪΣ ΧΩ ΜΜΟΥ· ΠΕΤΧΟΕ ΕΤΟΥΗΖ ΖΝ ΝΕΤΧΟΕ ΨΑ ΕΝΕΖ·
 ΠΕΤΟΥΑΑΒ ΖΝ ΝΕΤΟΥΑΑΒ (Page 117, f. 58^r [Copt. P10]) ΠΕϸΡΑΝ ΠΕ ΠΧΟΕΪΣ ΕΤΧΟΕ
 ΕΤΜΤΟΝ ΜΜΟΥ ΖΝ ΝΕΤΟΥΑΑΒ· ΠΕΤϸ ΝΟΥΜΝΤΖΑΡΩΖΗΤ ΝΝΖΗΤ ΨΗΜ· ΑΥΩ ΕΤϸ
 ΝΟΥΩΝΖ ΝΝΕΤΟΥΩϸ ΖΜ ΠΕΥΖΗΤ· v.15
- v. 16 <Ν>ΝΕΙΝΑΧΪ ΚΒΟ ΜΜΩΤΝ ΑΝ ΨΑ ΕΝΕΖ· ΟΥΔΕ ΝΝΕΙΝΑΝΟΥϸΣ ΕΡΩΤΝ ΑΝ ΨΑ ΒΟΛ·
 ΟΥΝ ΟΥΠΝΑ ΓΑΡ ΝΗΥ ΕΒΟΛ ΖΪΤΟΟΤ· ΑΝΟΚ ΠΕ(Ν)ΤΑΪΤΑΜΙΕ ΝΙΒΕ ΝΙΜ· v.16
- v. 17 ΑΪΛΥΠΗ ΜΜΟΥ ΝΟΥΚΟΥΪ ΕΤΒΕ ΠΝΟΒΕ· ΑΥΩ ΑΪΠΑΤΑΣΣΕ ΜΜΟΥ· ΑΥΩ ΑΙΚΤΟ
 ΜΠΑΖΟ ΕΒΟΛ ΜΜΟΥ· ΑϸΛΥΠΗ· ΑϸΜΟΟΥΕ ΕϸΟΚΜ ΜΠΑΜΤΟ ΕΒΟΛ ΖΝ ΝΕϸΖΪΟΥΥΕ· v.17
- v. 18 ΑΪΝΑΥ ΕΝΕϸΖΪΟΥΥΕ ΑΪΤΑΛϸΟΥ· ΑΪΠΑΡΑΚΑΛΕΙ ΜΜΟΥ· ΑΥΩ ΑΪϸ ΝΑϸ ΝΟΥΣΟΛΣ
 ΜΜΕ· v.18
- v. 19 ΟΥΕΙΡΗΝΗ ΕΧΝ ΟΥΕΙΡΗΝΗ· ΝΝΕΤΜΠΟΥΕ ΜΝ ΝΕΤΖΗΝ ΕΖΟΥ(Ν)· ΑΥΩ ΠΕΧΕ ΠΧΟΕΪΣ
 ΧΕ ϸΝΑΤΑΛϸΟΥ·
- v. 20 ΠΖΟΕΙΜ ΔΕ ΝΑϸΙ ΝΝΡΕϸΧΪ ΝϸΟΝΣ ΝΤΕΙΖΕ· ΑΥΩ ΝΝΕΥϸΜϸΟΜ ΝΕΜΤΟΝ ΜΜΟΥ· v.20
- v. 21 ΜΝ ΡΑΨΕ ΨΟΟΠ ΝΝΑΣΕΒΗΣ ΠΕΧΕ ΠΧΟΕΪΣ ΠΝΟΥΤΕ·

- v. 13 ΟΥΒΗΥ: ΟΥΒΗΟΥ sa 48 | ΤΟΥΘΛΙΨΙΣ: ΤΟΥΘΛΙΨΕΙΣ sa 48 | ΠΤΗΥ: ΠΤΗΟΥ sa 48 | ΝΑϸ<Ι>ΤΟΥ:
 ΝΑϸΙΤΟΥ sa 41.18, sa 48, ΝΑϸΙ[ΤΟΥ] CLM 3469 | ΟΥΖΑΤΗΥ: ΟΥΖΑΤΗΟΥ sa 48, [ΟΥ]ΖΑ[ΤΗΥ] CLM
 3469 | Ν<Α>ΘΛΟΟΥ: ΝΑΘΛΟΟΥ sa 41.18, ΝΑΤΖΛΟΟΥ sa 48, [ΝΑΤΖ]ΛΟ[ΟΥ] CLM 3469 | ΕΡΟΙ: [ΕΡΟ]
 ΕΙ sa 48, [ΕΡΟ] I P.Mon.Epiph. 27 | ΣΕΝΑΚΛΗΡΟΝΟΜΕΙ: ΣΕΝΑΚΛΗΡΟΝΟΜΙ sa 48
- v. 14 ΣΕΝΑΧΟΟΣ: ΣΕΝΑΧΟΟ^{sic!} P.Mon.Epiph 27 | ΕΒΟΛ ΝΝΕΖΪΟΥΥΕ: ΕΒΟΛ ΝΝ[ΕΖΙΗ] sa 48 | ΕΒΟΛ ΖΝ
 ΝΕΖΪΟΥΥΕ: ΕΒΟΛ ΖΪ ΤΕΖΪΗ sa 41.18, CLM 3469, ΕΒΟΛ ΖΝ ΤΕΖΙΗ sa 48 | ΝΤΕΤΝϸΙ: ΝΤΕΤΝϸΙ
 P.Mon.Epiph 27
- v. 15 ΕΤΟΥΗΖ: ΠΕΤ[ΟΥΗΖ] sa 48 | ΝΕΤΧΟΕ: ΝΕΧΟΕ CLM 3469 | ΕΤΧΟΕ: ΠΕΤΧΟΕ sa 48 |
 ΕΤΜΤΟΝ ΜΜΟΥ ΖΝ: + ΠΕΤΧΟΕ· ΕΤΜΤΟΝ ΜΜΟΥ ΖΝ sa 41.18 | ΝΟΥΜΝΤΖΑΡΩΖΗΤ: ΝΟΥΜΝ
 ΤΖΑΡΩΗΤ sa 48 | ΝΝΕΤΟΥΩϸ: ΝΝΕΤΟΥΩϸ sa 48 (!DECOT: ΝΝΕΤΟΥΩϸ)
- v. 16 <Ν>ΝΕΙΝΑΧΪ ΚΒΟ: ΝΝΕΪΝΑΧΪ ΚΒΑ sa 41.18, CLM 3469, ΝΕΕΙΝΑΧΙ ΚΒΑ sa 48 | ΝΝΕΙΝΑΝΟΥϸΣ:
 ΝΕΕΙΝΑΝΟΥϸΣ sa 48, ΝΕΪΝΑΝΟΥϸΣ CLM 3469 | ΑΝΟΚ: pr. ΑΥΩ sa 41.18, sa 48, CLM 3469 | ΠΕ(Ν)
 ΤΑΪΤΑΜΙΕ: ΠΕΝΤΑΪΤΑΜΙΟ CLM 3469 | ΝΙΒΕ: ΝΙϸΕ sa 48, CLM 3469
- v. 17 ΑΪΛΥΠΗ: ΑΕΙΛΥΠΕΙ sa 48, ΑΪΛΥΠΕΪ CLM 3469 | ΝΟΥΚΟΥΪ: ΝΟΥΚΟΥΕΙ sa 48 | ΑΪΠΑΤΑΣΣΕ: ΑΕΙ-
 ΠΑΤΑΣΣΕ sa 48 | ΑΙΚΤΟ: ΑΕΙΚΤΟ sa 48, ΑΙΚΤ[Ο] CLM 3469 | ΑϸΛΥΠΗ: ΑϸΛΥΠΕΙ sa 48, [Αϸ]
 ΛΥΠΕ[Ι] CLM 3469
- v. 18 ΕΝΕϸΖΪΟΥΥΕ: + ΑΥΩ sa 48 | ΑΪΤΑΛϸΟΥ: ΑΕΙ[ΤΑΛ]ϸΟΥ sa 48 | ΑΪΠΑΡΑΚΑΛΕΙ: ΑΕΙΠΑΡΑΚΑΛΕΙ sa
 48 | ΑΪϸ: ΑΕΙϸ sa 48
- v. 20 ΠΖΟΕΙΜ ΔΕ ΝΑϸΙ: ΠΖΟΕΙΜ [ΝΑϸΙ] sa 48 | ΝΝΕΥϸΜϸΟΜ: ΝΝΕΥϸ Μ ΜΟΜ sa 48 | ΝΕΜΤΟΝ: ΝΜΤΟΝ
 sa 41.18, ΕΜ[Τ]ΟΝ sa 48, [Ε]ΜΤΟΝ CLM 3469

4. English Translation of Isa 56–57

The English translation of Isa 56–57 from the Sahidic dialect of the Coptic language reads as follows:⁴⁹

Chapter 56

- v. 1 This is what the Lord says: Keep judgment;⁵⁰ do righteousness,⁵¹ for my salvation has drawn near to arrive and my mercy to be revealed.
- v. 2 Happy is the man who does these things, the person who holds them fast, who keeps *my*⁵² sabbaths so as not to profane them,⁵³ and watches his hands so as not to do wrong.
- v. 3 Let not the alien who clings to the Lord say, 'So then the Lord will separate me from his people,' and let not the eunuch say, 'I am a dry tree.'
- v. 4 This is what the Lord says *to the eunuchs*:⁵⁴ As many as keep my *commands*⁵⁵ and choose the things that I want and hold fast my covenant,
- v. 5 *I will bring them into my holy mountain and*⁵⁶ I will give to them, in my house and within my wall, *a chosen and*⁵⁷ esteemed place, better than sons and daughters; I will give them an everlasting name, and it shall not fail.
- v. 6 And to the aliens who cling to the Lord, to be subject to him, to love the name of the Lord, so that they may be his male and female slaves – and as for *them*⁵⁸ who keep my sabbaths so as not to profane them⁵⁹ and hold fast my covenant –
- v. 7 I will bring them into my holy mountain and make them joyful in my house of prayer; their whole burnt offerings and their sacrifices will be acceptable on my altar, for my house shall be called a house of prayer for all the nations⁶⁰ –
- v. 8 said the Lord, who gathers the dispersed of Israel – for I will gather to *you*⁶¹ a gathering.
- v. 9 All you wild animals that live in the fields, all you wild animals of the forest, come here; eat!

⁴⁹ In translating the text using NETS, the same principles were applied as in the translation of the previous chapters (cf. e.g. Bąk, *Isa 46–48*, 614).

⁵⁰ Lit. *the* judgment → T 5.

⁵¹ Lit. *the* righteousness → T 5.

⁵² NETS: *the* → T 5.

⁵³ Lit. *Them* om. in the LXX (μὴ βεβηλοῦν) → T 1.

⁵⁴ See the commentary.

⁵⁵ NETS: *sabbaths* → T 3.

⁵⁶ Om. in NETS → T 1.

⁵⁷ Om. in NETS → T 1.

⁵⁸ NETS: *all* → T 3.

⁵⁹ Lit. *them* om. in the LXX (μὴ βεβηλοῦν) → T 1.

⁶⁰ Tr. → T 6.

⁶¹ NETS: *to him* → T 3; see also the commentary.

- v. 10 *Come*,⁶² observe that all have become totally blind; they have not learned how to *bark*;⁶³ they are all silent⁶⁴ dogs; they *are not* able to⁶⁵ *answer*;⁶⁶ dreaming in bed, loving to slumber.
- v. 11 The dogs⁶⁷ are shameless in their soul⁶⁸, not knowing satisfaction. *And*⁶⁹ they are evil, not knowing understanding. They have all followed their own ways, each in *his own*⁷⁰ manner.

Chapter 57

- v. 1 Observe how the righteous has perished, and no one takes it to *his*⁷¹ heart; righteous men are being taken away, and no one takes notice, for the righteous has been taken away from the presence of unrighteousness;⁷²
- v. 2 his burial will be in peace; he has been taken away from their⁷³ midst.
- v. 3 But as for you, draw near here, you *sons of the lawless*,⁷⁴ you offspring of adulterers and of a whore.
- v. 4 In what have you indulged? And against whom have you opened your mouth wide? And against whom have you let loose your tongue? Are you not children of destruction, *the*⁷⁵ lawless offspring
- v. 5 who⁷⁶ call on⁷⁷ their⁷⁸ idols under *shady*⁷⁹ trees, slaughtering their children in the ravines, among the rocks.
- v. 6 That is your portion; that is your lot; *from* them⁸⁰ you have poured out libations, and to them you have brought a sacrifice. Shall I not therefore be angry for these things? *said the Lord*.⁸¹
- v. 7 *There was your bed upon a high and lofty mountain*,⁸² and there you brought up *a sacrifice*.⁸³
- v. 8 Behind⁸⁴ the posts of your door you have set up *a memorial*.⁸⁵ You supposed that if you should desert me, you would obtain something greater. You have loved those who lay with you

⁶² Om. in NETS → T 1.

⁶³ NETS: how to think → T 3.

⁶⁴ See the commentary.

⁶⁵ NETS: they *will not be* able to → T 7.

⁶⁶ NETS: to *bark* → T 3.

⁶⁷ Lit. *And* the dogs (LXX: καὶ = sa 52).

⁶⁸ LXX lit. in *the* soul → T 5.

⁶⁹ LXX: καὶ = sa 52.

⁷⁰ NETS: *the same* → T 7.

⁷¹ Om. in NETS → T 5.

⁷² Tr. in the LXX → T 6.

⁷³ Lit. *their* om. in the LXX (ἐκ τοῦ μέσου) = Sa.

⁷⁴ NETS: *lawless sons* → T 7.

⁷⁵ NETS: *a lawless offspring* → T 5.

⁷⁶ NETS: *You are the ones* who → T 7.

⁷⁷ Om. prep. ἐπὶ → T 4.

⁷⁸ Lit. *their* om in the LXX (τὰ εἰδωλα) = Sa.

⁷⁹ NETS: *thick* → T 3.

⁸⁰ NETS: *and* to them → T 2, T 4.

⁸¹ Om. in NETS → T 1.

⁸² Tr. in the LXX → T 6.

⁸³ NETS: *your sacrifices* → T 7. See the commentary.

⁸⁴ Lit. *And* behind (LXX: καὶ ὀπίσω = Copt.).

⁸⁵ Tr. in Copt. → T 6. NETS: *your memorials* → T 7, see the commentary.

- v. 9 and multiplied⁸⁶ your fornication with them, and you have made many those who were far from you and sent ambassadors beyond your borders, and you turned away and were *very*⁸⁷ humbled even to Hades.
- v. 10 You grew weary with your long journeys, but you did not say, '*Now*⁸⁸ I will cease to regain strength, *because I have accomplished these things*.'⁸⁹ Therefore you⁹⁰ did not entreat me.
- v. 11 Of whom were you cautious and afraid, and you lied to me and did not remember me, nor did you take me into your⁹¹ *thoughts*⁹² or into your heart? And when I see you, I disregard⁹³ you, and you have not feared me.
- v. 12 And I will declare my righteousness and your evils, which will not help you.
- v. 13 When you cry out *to them*,⁹⁴ let them deliver you in your affliction! For the wind will take all of these, and a tempest will carry them⁹⁵ away. But those who cling to me shall possess the earth and inherit my holy mountain.
- v. 14 And they shall say, 'Cleanse the ways before him, and remove the obstructions from my people's *ways*.'⁹⁶
- v. 15 This is what the⁹⁷ Lord says, the Most High, who dwells forever in lofty places – Holy among the holy ones is his name, the Lord Most High who rests among the holy ones and gives patience to the faint-hearted⁹⁸ and gives life to those who are broken of heart:⁹⁹
- v. 16 I will not punish you forever, nor will I always be angry with you, for a spirit shall go forth from me, and¹⁰⁰ I have made every breath.
- v. 17 Because of sin I grieved him a little while;¹⁰¹ *and*¹⁰² I struck him and turned my face away from him, and¹⁰³ he was grieved and went on sullen *in my presence*¹⁰⁴ in his ways.
- v. 18 I have seen his ways, and¹⁰⁵ I healed him and¹⁰⁶ comforted him, yes,¹⁰⁷ gave him true comfort –
- v. 19 peace upon peace to those that are far and to those that are near. And the Lord said, I will heal them.

⁸⁶ See the commentary.

⁸⁷ Om. in NETS → T 1.

⁸⁸ Om. in NETS → T 1.

⁸⁹ NETS: *Because you have accomplished these things* → T 7.

⁹⁰ See the commentary.

⁹¹ Lit. *your* om. in the LXX → T 1.

⁹² NETS: *thought* → T 7.

⁹³ Lit. *I will* disregard → T 7.

⁹⁴ Om. in NETS → T 1.

⁹⁵ Lit. *them* om. in the LXX → T 1.

⁹⁶ NETS: *way* → T 7.

⁹⁷ Lit. *the* om. in the LXX → T 5.

⁹⁸ Tr. → T 6.

⁹⁹ Lit. *in their heart* → T 4.

¹⁰⁰ Lit. *and* om. in sa 52 → T 2.

¹⁰¹ Tr. → T 6.

¹⁰² LXX: *καὶ* (= sa 52).

¹⁰³ Lit. *and* om. in sa 52 → T 2.

¹⁰⁴ Om. in the LXX → T 1.

¹⁰⁵ Lit. *and* om. in sa 52 → T 2.

¹⁰⁶ Lit. *and* om. in sa 52 → T 2.

¹⁰⁷ Lit. *and* (LXX: *καὶ* = sa 52).

v. 20 But thus *the wave will take those who work iniquity*¹⁰⁸ and they shall not be able to rest.

v. 21 There is no rejoicing for the impious, said the Lord God.

5. Tables of Language Differences

The differences between the text of the Septuagint and its Coptic translation will be presented in the following order: additions (Table 1), omissions found in the Coptic text (Table 2), the use of different vocabulary (Table 3), changes of prepositions (Table 4) and articles (Table 5), changes in word order (Table 6) and semantic changes (Table 7). The last table shows the Greek borrowings appearing in the Coptic text of Isa 53 (Table 8).¹⁰⁹

Table 1. Additions in the Coptic text

Verse	Septuagint text	Coptic text
56:2	μή βεβηλούν: so as not to profane	ΕΤΜΞΑΖΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αυτα Co)
56:5	δώσω αυτοίς: I will give to them	pr. †ΝΑΧΙΤΟΥ ΕΞΟΥΝ ΕΠΑΤΟΥ ΕΤΟΥΑΑΒ· ΑΥΩ: <i>I will bring them into my holy mountain and</i> (Ziegler: εισάξω αυτους εις το ορος το αγιον μου και Co)
56:5	τόπον όνομαστόν: an esteemed place	pr. Ε4COTΠΙ ΑΥΩ: <i>a chosen and</i> (Ziegler: εκλεκτον και Sa)
56:6	μή βεβηλούν: so as not to profane	ΕΤΜΞΑΖΜΟΥ: so as not to profane <i>them</i> (Ziegler: + αυτα Co)
56:10	ιδετε: observe!	pr. ΑΜΗΝ: <i>come!</i> (Ziegler: pr. δευτε Sa)
57:6	fin.]	+ ΠΕΞΕ ΠΧΟΕΪC: <i>said the Lord</i> (Ziegler: + λεγει κυριος Sa)
57:9	εταπεινώθης: you were humbled	ΑΘΒΒΙΟ ΕΜΑΤΕ: you were <i>very</i> humbled (Ziegler: + σφοδρα Sa)
57:10	παύσομαι: I will cease	†ΝΑΚΑ ΤΟΤ ΕΒΟΛ ΤΕΝΟΥ: <i>Now</i> I will cease (Ziegler: pr. νυν Sa)
57:11	είς τήν διάνοιαν: into thought	ΖΝ ΝΟΥΜΕΕΥΕ: into <i>your</i> (pl.) thought (Ziegler: + σου Co)
57:13	εταν αναβοήσης: when you cry out	ΕΡΩΑΝΩΩ ΕΖΡΑΪ ΟΥΒΗΥ: when you cry out to <i>them</i> (> Ziegler)
57:13	ἀποίσει: it will carry [them] away	Ν<Α>ΘΛΟΟΥ ΕΒΟΛ: it will carry <i>them</i> away (Ziegler: + αυτους Co)
57:17	στυγνός: sullen	+ ΜΠΑΜΤΟ: in my presence (Ziegler: + ενωπιον μου Sa)

¹⁰⁸ NETS: *shall the unrighteous be tossed like waves* → T 2, see the commentary.

¹⁰⁹ The addition of a proximal complement in a Coptic text, or an article where the Greek does not have one, can often result from the structure of the Coptic language itself. Although it lends a fuller meaning than in the Greek text and may come as a consequence of reflection on the meaning of a sentence, it often does not make a significant contribution to the history of the transmission of the Greek text. Similarly, the order of words in a sentence may be the result of Coptic phrase construction. For remarks concerning the tables, see also Bąk, *Isa 41*, 76.

Table 2. Omissions in the Coptic text

57:6	κάκεινοις ¹ : <i>and</i> to them	om. καί (Zieger: εκ(ε)ινοις Co)
57:16	καί	om. in sa 52 (> Ziegler); pr. ΛΥΩ sa 41.18, sa 48, CLM 3469 (= LXX)
57:17	καί ³	om. in sa 52 (> Ziegler)
57:18	καί ^{1,2}	om. in sa 52 (> Ziegler)

Table 3. Changes of words

56:4	τὰ σάββατά μου: my sabbaths	ΕΝΑΠΡΟCΤΑΓΜΑ : my commands (Ziegler: προσταγματα Co)
56:6	πάντας τοὺς φυλασσομένους: for <i>all</i> who keep	<N>ΕΤΖΑΡΕΖ : for <i>them</i> who keep (Ziegler: om. πάντας Sa)
56:8	συνάξω ἐπ' αὐτόν: I will gather <i>to him</i>	†ΝΑCΩΟΥΖ ΕΧΩ : I will gather <i>to you</i> (Ziegler: ἐπ' αὐτοὺς = CLM 3469: [εχω]γ), sa 41.18, sa 48 = LXX
56:10	οὐκ ἐγνώσαν φρονήσαι: they have not learned how <i>to think</i>	ΜΠΟΥΕΙΜΕ ΕΦΝΤ : they have not learned how <i>to bark</i> (> Ziegler)
56:10	οὐ δυνήσονται ὑλακτεῖν: they will not be able <i>to bark</i>	ΕΜῆ ὁΜ ΜΜΟΥ ΕΟΥΑΖΜΕϸ : they are not able <i>to answer</i> (> Ziegler)
57:5	ὑπὸ δένδρα δασέα: under thick trees	ΖΑ ΖΕΝΩΗΝ ΝΖΑΪΒΕC : under <i>shady</i> trees (> Ziegler)

Table 4. Changes of prepositions

57:5	οἱ παρακαλοῦντες ἐπὶ τὰ εἰδωλα: who call on their idols	ΕΤΠΑΡΑΚΑΛΕΙ ΝΝΕΙΔΩΛΟΝ : who call on their idols (Ziegler: om. ἐπὶ Co)
57:6	κάκεινοις: <i>to</i> them	ΕΒΟΛ ΝΝΕΤῼΜΑΥ : <i>from</i> them (> Ziegler)
57:15	τοῖς συντετριμμένοις τὴν καρδίαν: to those who are broken of heart	ῼΝΕΤΟΥΟΥϸ ΖΜ ΠΕΥΖΗΤ : lit. to those who are broken <i>in their</i> heart (> Ziegler)

Table 5. Changes of articles

56:1	κρίσιν: judgment	ΕΠΖΑΠ : lit. <i>the</i> judgment (> Ziegler)
56:1	δικαιοσύνην: righteousness	ΝΤΔΙΚΑΪΟCΥΝΗ : lit. <i>the</i> righteousness (> Ziegler)
56:2	τὰ σάββατα: the sabbaths	ΕΝΑCΑΒΑΤΟΝ : <i>my</i> sabbaths (Ziegler: μου Sa)
56:8	συνάξω ἐπ' αὐτόν: I will gather <i>to him</i>	†ΝΑCΩΟΥΖ ΕΧΩ : I will gather <i>to you</i> (fem.) (< Ziegler); in sa 41.18 and sa 48: ΕΧΩϸ (= LXX); see the commentary
56:11	τῇ ψυχῇ: in the soul	Ζῆ ΤΕΥΨΥΧΗ : in <i>their</i> soul (> Ziegler)
57:1	τῇ καρδίᾳ: [in] the heart	Ζῆ ΠΕϸΖΗΤ : in <i>his</i> heart (> Ziegler)
57:4	σπέρμα: an offspring	ΠΕCΠΕΡΜΑ : <i>the</i> offspring (> Ziegler)
57:15	κύριος: Lord	ΠΧΟΕΪC : <i>the</i> Lord (> Ziegler)

Table 6. Changes in word order

56:7	ὁ γὰρ οἶκός μου ¹ / οἶκος προσευχῆς ² / κληθήσεται ³ / πάσιν τοῖς ἔθνεσιν ⁴ : for my house ¹ / shall be called ³ / a house of prayer ² / for all the nations ⁴	CEΝΑΜΟΥΤΕ ΓΑΡ ³ / ΕΠΑΗ ¹ / ΞΕ ΠΗΪ ΜΠΕΩΛΗΧ ² / ΝΝΖΕΘΝΟC ΤΗΡΟΥ ⁴ (> Ziegler)
57:1	ἀπὸ γὰρ προσώπου ἀδικίας ¹ / ἤρται ὁ δίκαιος ² : for the righteous has been taken away ² / from the presence of unrighteousness ¹	ΑΥΘ<Ι> ΓΑΡ ΜΠΔΙΚΑΪΟC ² / <Ν>ΝΑΖΡΜ ΠΞΪ ΝΘΟΝC ¹ (> Ziegler)
57:7	ἐπ' ὄρος ὑψηλὸν καὶ μετέωρον ¹ / ἐκεῖ σου ἡ κοίτη ² : upon a high and lofty mountain ¹ / there was your bed ²	ΕΡΕΠΟΥΜΑ ΝΝΚΟΤΚ ² / ΖΪΞΝ ΟΥΤΟ<Ο>Υ ΕΥΘΟCΕ ΑΥΩ ΕΥΖΛΟΥΛΩΟΥ ¹ : <i>there</i> <i>was your bed² / upon a high and lofty mountain¹</i> (> Ziegler)
57:8	καὶ ὀπίσω τῶν σταθμῶν τῆς θύρας σου ¹ / ἔθηκας μνημόσυνά σου ² : behind the posts of your door ¹ / you have set up your memorials ²	ΑΥΩ ΑΚΩ ΝΟΥΡ ΠΜΕΕΥΕ ² / ΖΪ ΠΑΖΟΥ ΝΝΟΥΕΘΡΟ ΜΠΟΥΡΟ ¹ (> Ziegler)
57:15	ὀλιγοψύχοις ¹ / διδούς ² / μακροθυμίαν ³ : who gives ² / patience ³ / to the faint-hearted ¹	ΠΕΤΤ ² / ΝΟΥΜΝΤΖΑΡΩΖΗΤ ³ / ΝΝΖΗΤ ΩΗΜ ¹ (> Ziegler)
57:17	δι' ἁμαρτίαν ¹ / βραχύ τι ² / ἐλύπησα αὐτόν ³ : because of sin ¹ / I grieved him ³ / a little while ²	ΑΪΛΥΠΗ ΜΜΟΥ ³ / ΝΟΥΚΟΥΙ ² / ΕΤΒΕ ΠΝΟΒΕ ¹ (> Ziegler)

Table 7. Semantic changes

56:10	οὐ δυνήσονται: they <i>will not be</i> able to	ΕΜΝ ΘΟΜ ΜΜΟΥ: they <i>are not</i> able to (> Ziegler)
56:11	κατὰ τὸ αὐτό: in the same manner	ΚΑΤΑ ΤΕΥΜΙΝΕ: in <i>his own</i> manner (Ziegler: κατὰ το εαυτου Co)
57:3	υἱοὶ ἄνομοι: lawless sons	ΝΩΗΡΕ ΝΝΑΝΟΜΟC: sons of the lawless (> Ziegler), in sa 48: ΝΑΝΟΜΟC (= LXX)
57:5	οἱ παρακαλοῦντες: [you are] the ones who call	ΕΤΠΑΡΑΚΑΛΕΙ: who call (> Ziegler)
57:7	θυσίας: sacrifices	ΝΟΥΘΥCΙΑ: a sacrifice (in Acc.) (Ziegler: + σου Sa), see the commentary
57:8	μνημόσυνά σου: your memorials	ΝΟΥΡ ΠΜΕΕΥΕ: a memorial (in Acc.) (Ziegler: μνημοσυνον Bo, without any reference to Sa), see the commentary
57:10	ὅτι ἐπραῖξας ταῦτα: because <i>you</i> have accomplished these things	ΞΕ ΑΪΕΙΡΕ ΝΝΑΙ: because <i>I</i> have accomplished these things (Ziegler: ἐπραῖξα Co)
57:11	εἰς τὴν διάνοιαν: into [your] <i>thought</i>	ΖΝ ΝΟΥΜΕΕΥΕ: into your (pl.) <i>thoughts</i> (> Ziegler); in sa 41.18, sa 48: ΖΜ ΠΟΥΜΕΕΥΕ (= LXX)
57:11	παρορώ: I disregard	†ΝΑΟΒΩΤ: I <i>will</i> disregard (> Ziegler)
57:13	ἀπὸ τῆς ὁδοῦ: from the <i>way</i>	ΕΒΟΛ ΖΝ ΝΕΖΪΟΟΥΕ: from the <i>ways</i> (> Ziegler); in sa 41.18, CLM 3469: ΕΒΟΛ ΖΪ ΤΕΖΙΗ or in sa 48: ΕΒΟΛ ΖΝ ΤΕΖΙΗ (= LXX)
57:20	κλυδωνισθήσονται: they <i>will be</i> tossed <i>here and there</i> <i>by waves</i>	ΠΖΟΕΙΜ ΔΕ ΝΑΪ: the <i>wave will take</i> (> Ziegler)

Table 8. Greek words in the Coptic text

56:9	ἄγιος	ΔΓΡΙΟΝ
57:3 57:4	ἄνομος	ΔΝΟΜΟC ΔΝΟΜΟΝ
57:21	ἄσεβής	ΔCΕΒΗC
56:1; 57:1, 16	γάρ	ΓΑΡ
57:3, 6, 13, 20	δέ	ΔΕ
56:4, 6	διαθήκη	ΔΙΔΘΗΚΗ
57:1 (3x)	δίκαιος	ΔΙΚΑΙΟC
56:1; 57:12	δικαιοσύνη	ΔΙΚΑΙΟCΥΝΗ
56:7	ἔθνος	ΖΕΘΝΟC
57:5	εἶδωλον	ΕΙΔΩΛΟΝ
57:2, 19 (2x)	εἰρήνη	ΕΙΡΗΝΗ
56:9 (2x)	θηρίον	ΘΥΡΙΟΝ
57:13	θλιψίς	ΘΛΙΨΙC
57:6 57:7	θυσία	ΘΥCΙΑ ΘΥCΙΑ
56:7	θυσιαστήριον	ΘΥCΙΑCΤΗΡΙΟΝ
56:8	Ἰσραήλ	ΠΙΗΛ
57:13	κληρονομέω	ΚΛΗΡΟΝΟΜΕΙ
57:6	κληρός	ΚΛΗΡΟC
56:3; 57:14	λαός	ΛΑΟC
57:17 (2x)	λυπέω	ΛΥΠΗ
57:6	μερίς	ΜΕΡΙC
57:11 (2x), 16	οὐδέ	ΟΥΔΕ
57:5, 18	παρακαλέω	ΠΑΡΑΚΑΛΕΙ
57:17	πατάσσω	ΠΑΤΑCCE
57:5	πέτρα	ΠΕΤΡΑ
57:16	πνεῦμα	ΠΝΑ
56:11	πονηρός	ΠΟΝΗΡΟC
57:9	πορνεία	ΠΟΡΝΙΑ
57:3	πόρνη	ΠΟΡΝΗ
56:4	πρόσταγμα	ΠΡΟCΤΑΓΜΑ
56:2, 6	σάββατον	CΑΒΑΤΟΝ
57:3, 4	σπέρμα	CΠΕΡΜΑ
56:8	συναγωγή	CΥΝΑΓΩΓΗ
56:11	ψυχή	ΨΥΧΗ

6. The Analysis of Selected Philological Questions Found in Isa 56–57

The last part of the paper analyses the more difficult philological questions found in Isa 56–57 concerning two areas. The first results from differences between the Sahidic manuscripts, which have been indicated in the critical apparatus of the Coptic text. The second relates to how the Greek text of the Septuagint is read and translated into the Coptic language. The philological issues requiring commentary are found in the following verses:

Isa 56:4

The Coptic text might suggest a slightly different division of the initial part of the verse. The Septuagint translators read the Greek *τάδε λέγει κύριος τοῖς εὐνούχοις* as ‘This is what the Lord says: To the eunuchs...’ The Coptic notation **ΝΑΪ ΝΕΤΕΡΕΠΧΟΕΙC ΧΩ ΜΜΟΟΥ ΝΝCΙΟΥΡ** suggests putting the colon a little further and reading this part of the verse as ‘This is what the Lord says to the eunuchs.’ If the Coptic text had included the particle **ΧΕ**, the reading of the verse would have been even more unambiguous.

Isa 56:5

Coptic addition at the beginning of the verse **†ΝΑΧΙΤΟΥ ΕΖΟΥΝ ΕΠΑΤΟΥΟΥ ΕΤΟΥΑΑΒ· ΑΥΩ** (‘I will bring them into my holy mountain and’) is an exact repetition of the beginning of verse 7.

Isa 56:8

The Coptic translation **†ΝΑCΩΟΥΖ ΕΧΩ** (‘I will gather to *you*’) is not an exact translation of the Greek text *συνάξω ἐπ’ αὐτόν* (‘I will gather to *him*’). It is also difficult to say to whom the singular second-person feminine preposition **ΕΧΩ** refers. The manuscripts that remain most faithful to the Septuagint are sa 41.18 and sa 48, which read **ΕΧΩϣ** (‘to him’). The reading [**ΕΧΩ**]ϣ found in the heavily damaged witness CLM 3469 may be a translation of several Greek manuscripts that read *ἐπ’ αὐτοῦς*. The English translation of the verse proposed in this article remains faithful to the sa 52 manuscript.

Isa 56:10

The sa 52 manuscript reads **ΖΝΟΥΖΟΟΡ ΤΗΡΟΥ ΕΥΟΥ ΝΕ· ΕΜΝ ΔΟΜ ΜΜΟΟΥ ΕΟΥΑΖΜΕϣ**, which can be literally translated ‘they are all *many* dogs; they are not able to answer.’ However, such a sentence does not make much sense. Other Coptic manuscripts read **ΕΥΟΝΩ**, derived from the verb **ΩΝΩ** (‘be astonished,’ ‘be dazed’ but also ‘be dumb’¹¹⁰). The **ΕΥΟ<N>Ω** reading gives the sentence the meaning: ‘they are all *silent* dogs; they are not able to answer.’ It is also a correct translation of the Greek *πάντες κύνες ἐνεοί*.

¹¹⁰ W.E. Crum, *A Coptic Dictionary* (Oxford: Clarendon Press 1939; reprint: Eugene, OR: Wipf & Stock 2005) 525a.

Isa 57:7

The Greek text *κακεῖ ἀνεβίβασας θυσίας* can be literally translated as ‘and there you brought up sacrifices.’ In the NETS translation, there is ‘your sacrifices’, which is a translation of only some of the manuscripts listed in Ziegler’s critical apparatus. The reading of sa 52: **ΛΥΩ ΝΤΑΤΑΛΟ ΕΖΡΑΪ ΜΜΑΥ ΝΟΥΘΥCΙΑ** ends with the noun **ΘΥCΙΑ**, preceded by the singular indefinite article **ΟΥ-** and the letter **Ν-**, denoting the direct object of the verb **ΤΑΛΟ** (‘to lift’, ‘to offer up’¹¹¹). Therefore, the text of sa 52 can be understood literally as follows ‘and there you brought up a sacrifice.’ Ziegler’s critical apparatus states that the Sahidic manuscripts correspond to the Greek version *θυσίας + σου* (‘your sacrifices’), which is not true. Only sa 41.18 contains a similar reading: **ΝΝΟΥΘΥCΙΑ** but here too, there is the plural possessive article **ΝΟΥ-**, which does not correspond to the Greek *σου* in the singular. Manuscripts sa 48 and CLM 3469 contain a version that is consistent with the sa 52 manuscript discussed here. There is therefore no reason to add the possessive pronoun ‘your’ in the text and in the translation.

Sa 57:8

In this verse, the issue is very similar to that described above in Isa 57:7. The manuscript reading of sa 52: **ΛΚΩ ΝΟΥΡ ΠΜΕΕΥΕ** (‘you have set up *a memorial*’) does not correspond exactly with the LXX version: *ἔθηκες μνημόσυνά σου* (‘you have set up your memorials’). Since the manuscripts of sa 41.18 and CLM 3469 read according to sa 52, there is no need to introduce the reading contained in sa 48: **ΝΝΟΥΡ ΠΜΕΥΕ** (‘your memorials’).

Isa 57:9

The verb **ΤΑΩΑ**, found in the sa 52 manuscript, is a form derived from the Fayyumic dialect. In the Sahidic dialect, the form **ΤΑΩΟ** should occur.¹¹²

Isa 57:10

There is an observation in Ziegler’s critical apparatus indicating the omission of the pronoun *συ* in the Coptic translations. It is difficult to agree with this observation. Both our manuscript sa 52 and sa 41.18 and sa 48 contain the 2nd person singular pronoun of the feminine **ΝΤΟ**.

Isa 57:20

The beginning of the verse in Coptic is translated slightly differently. Whereas in the LXX the subject of the sentence is ‘the wicked’ (*οἱ ἄδικοι*), in Coptic the role of the subject is ‘the wave’ (**ΠΖΟΕΙΜ**). In Greek, ‘the wicked will be tossed here and there by waves.’ In the Coptic translation, it is ‘the wave will take away those who do iniquity.’

¹¹¹ Crum, *Coptic Dictionary*, 408a.

¹¹² Crum, *Coptic Dictionary*, 452b.

Editing the first two chapters of Trito-Isaiah (Isa 56–57) in the Sahidic dialect reveals several differences between the Septuagint text and its Coptic translation. The omission of Isa 56:12, for instance, underscores the well-established observation that the Coptic translator relied solely on the Greek text, without reference to the Hebrew original. While these variations between the Septuagint and the Coptic translation do not substantially alter the pronunciation of the edited chapters, they offer valuable insight into how Coptic-speaking Christians received the Greek biblical message. This study aims to support further philological and theological research on Trito-Isaiah by presenting available editions of the Sahidic text – emphasising manuscript sa 52 – alongside a comparison with Septuagint manuscripts and an analysis of challenging passages.

Bibliography

- Amélineau, É., “Fragments de la version thébaine de l’Écriture (Ancien Testament),” *Recueil de travaux relatifs à la philologie et à l’archéologie égyptiennes et assyriennes* 9 (1887) 101–130.
- Bąk, T., “A Critical Edition and Philological Analysis of the First Chapter of Deutero-Isaiah (Isa 40) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 9/1 (2019) 73–100 (= *Isa 40*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Second Chapter of Deutero-Isaiah (Isa 41) on the Basis of the Coptic Manuscript sa 52 (M 568) in Light of Other Coptic Manuscripts Written in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 10/1 (2020) 63–91 (= *Isa 41*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Text of Isa 42:1–44:5 on the Basis of the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts Written in the Sahidic Dialect of Coptic and the Greek Text of the Septuagint,” *The Biblical Annals* 10/2 (2020) 225–260 (= *Isa 42:1–44:5*).
- Bąk, T., “A Critical Edition and Philological Analysis of the Text of Isa 44:6–45:25 Based on the Coptic Manuscript sa 52 (M 568), Other Manuscripts Written in the Sahidic Coptic Dialect, and on the Greek Text of the Septuagint,” *Verbum Vitae* 38/2 (2020) 529–563 (= *Isa 44:6–45:25*).
- Bąk, T., *Proto-Isaiah in the Sahidic Dialect of the Coptic Language. Critical Edition on the Coptic Manuscript sa 52 (M 568) and Other Witnesses* (Patrologia Orientalis 251 [57.3]; Turnhout: Brepols 2020).
- Bąk, T., “A Critical Edition and Philological Analysis of the Text of Isa 46–48 on the Basis of the Coptic Manuscript sa 52 (M 568) and other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 11/4 (2021) 597–635 (= *Isa 46–48*).
- Bąk, T., “Critical Edition and Philological Analysis of Isa 49–50 based on Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 13/1 (2023) 1–36 (= *Isa 49–50*).
- Bąk, T., “Critical Edition and Philological Analysis of the Isa 53 Text Based on the Coptic Manuscript of sa 52 (M 568) and Other Coptic Manuscripts of the Sahidic Dialect and the Greek Text of the Septuagint,” *Verbum Vitae* 41/4 (2023) 859–879 (= *Isa 53*).
- Bąk, T., “Critical Edition and Philological Analysis of Isa 51–52 based on Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint,” *The Biblical Annals* 14/1 (2024) 17–46 (= *Isa 51–52*).

- Bak, T., "Critical Edition and Philological Analysis of the Last Chapters of Deutero-Isaiah (Isa 54–55) Based on the Coptic Manuscript sa 52 (M 568) and Other Coptic Manuscripts in the Sahidic Dialect and the Greek Text of the Septuagint," *The Biblical Annals* 15/1 (2025) 59–83 (= *Isa 54–55*).
- Balestri, P.J., *Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani. III. Novum Testamentum* (Roma: Typographia Polyglotta S. C. de Propaganda Fide 1904).
- Ciasca, A., *Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani iussu et sumptibus S. Congregationis de Propaganda Fide studio P. Augustini Ciasca ordinis Eremitarum S. Agostini edita* (Roma: Typis S. Congregationis de Propaganda Fide 1885–1889) I–II.
- Crum, W.E., *A Coptic Dictionary* (Oxford: Clarendon Press 1939; reprint: Eugene, OR: Wipf & Stock 2005).
- Crum, W.E. – Evelyn White, H.G., *The Monastery of Epiphanius at Thebes. II. Coptic Ostraca and Papyrus Edited with Translations and Commentaries by W.E. Crum. Greek Ostraca and Papyri Edited with Translations and Commentaries by H.G. Evelyn White* (New York: The Metropolitan Museum of Art Egyptian Expedition 1926).
- Depuydt, L., *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus van verluchte handschriften 4. Oriental Series 1; Leuven: Peeters 1993).
- Górecki, T., "Sheikh Abd el-Gurna," *Seventy Years of Polish Archaeology in Egypt* (ed. E. Laskowska-Kusztal) (Warsaw: Polish Centre of Mediterranean Archaeology 2007) 183–190.
- Górecki, T. – Wipszycka, E., "Scoperta di tre codici in un eremo a Sheikh el-Gurna (TT 1151–1152): il contesto archeologico," *Adamantius* 24 (2018) 118–132.
- Hebbelynck, A., "Fragments inédits de la version sahidique d'Isaïe. I. Fragments de la Bibliothèque Nationale de Paris," *Muséon* 14 (1913) 177–227.
- Hyvernat, H., "Étude sur les versions coptes de la Bible. II. – Ce qui nous est parvenu des versions égyptiennes," *Revue Biblique* 5 (1896) 540–569.
- Kasser, R., *Papyrus Bodmer XXIII. Esaïe XLVII,1–LXVI,24* (Cologny – Genève: Bibliotheca Bodmeriana 1965).
- Layton, B., *A Coptic Grammar. With Chrestomathy and Glossary. Sahidic Dialect. Second Edition, Revised and Expanded. With an Index of Citations* (Wiesbaden: Harrassowitz 2004).
- Lust, J. – Eynikel, E. – Hauspie, K., *Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft 2003).
- Nagel, P., "Studien zur Textüberlieferung des sahidischen Alten Testaments, Teil IB: Der Stand der Wiederherstellung der alttestamentlichen Kodizes der Sammlung Borgia (Cod. XVII – XXX)," *Zeitschrift für Ägyptische Sprache und Altertumskunde* 111 (1984) 138–164.
- Nakano, C., "Indices d'une chronologie relative des manuscrits coptes copiés à Toutôn (Fayoum)," *Journal of Coptic Studies* 8 (2006) 147–159.
- Pietersma, A. – Wright, B.G. (eds.), *A New English Translation of the Septuagint* (New York: Oxford University Press 2007) (= NETS).
- Rahlfs, A., *Die alttestamentlichen Lektionen der griechischen Kirche* (Mitteilungen des Septuaginta-Unternehmens der Königlichen Gesellschaft der Wissenschaften zu Göttingen 5; Berlin: Weidmann 1915).
- Rahlfs, A. (ed.), *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes* (Stuttgart: Deutsche Bibelgesellschaft 2006).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 1–20* (Biblia Coptica 1/1; Wiesbaden: Harrassowitz 1995).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 21–48* (Biblia Coptica 1/2; Wiesbaden: Harrassowitz 1996).

- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 49–92* (Biblia Coptica 1/3; Wiesbaden: Harrassowitz 1998).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 93–120* (Biblia Coptica 1/4; Wiesbaden: Harrassowitz 2000).
- Schüssler, K., *Das sahidische Alte und Neue Testament: sa 185–260* (Biblia Coptica 2/2; Wiesbaden: Harrassowitz 2015).
- Suciu, A., “The Sahidic Tripartite Isaiah: Origins and Transmission within the Coptic Manuscript Culture,” *Archiv für Papyrusforschung und verwandte Gebiete* 66/2 (2020) 377–406.
- Thommée, A., “The Gurna manuscripts (hermitage in MMA 1152) conservation report, 2010,” *Polish Archaeology in the Mediterranean* 22 (2013) 199–208.
- Till, W.C., “Papyrussammlung der Nationalbibliothek in Wien. Katalog der koptischen Bibelbruchstücke. Die Pergamente,” *Zeitschrift für die neutestamentliche Wissenschaft* 39 (1940) 1–57.
- Till, W.C., “La séparation des mots en copte,” *Bulletin de l’Institut Français d’Archéologie Orientale* 60 (1960) 151–170.
- Vaschalde, A., “Ce qui a été publié des versions coptes de la Bible,” *Revue Biblique* 29 (1920) 241–258.
- Wessely, C., *Griechische und koptische Texte theologischen Inhalts* (Studien zur Palaeographie und Papyruskunde 15; Leipzig: Haessel 1914) IV.
- Ziegler, J. (ed.), *Septuaginta. Vetus Testamentum Graecum. Auctoritate Societatis Litterarum Göttingensis editum. XIV. Isaias* (Göttingen: Vandenhoeck & Ruprecht 1939).

